

THE CATHOLIQUE I V D G E:

O R
A M O D E R A T O R O F T H E
Catholique Moderator.

Where in forme or manner of a Plea or Suite at Law, the differences betweene those
of the Reformed Church, and them of the Romish Church are decided; and without partialitie is shewed which is the true Religion
and Catholique Church, for the instruction of eisher partie.

Together with eight strong Arguments or Reasons, why the Popes cannot be competent Iudges in these controversies.

Written in the Dutch and French tongue, by *John of the Crosse*, a Catholique Gentleman.

Translated out of French into English, by the Right worshipfull and learned Knight Sir *A. A.*

Pro. 17. 15. *Hee that iustifieth the wicked, and he that condemneth the iust, they both are an abomination to the Lord.*

L O N D O N,
Printed by *J. D.* for *Robert M. ylbourne*; and are to be sold at his shop, at the great South-doore of *Pauls*.

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THE CATHOLIC JUDGE:

OR
A MODERATOR OF THE
Catholic Moderator.

Where in form or manner of a Plea or
Suit at Law, the differences between those
of the Roman Church, and them of the Romish
Church are decided; and without parties
this is shown which is the true Religion
and Catholic Church, for the in-
formation of the

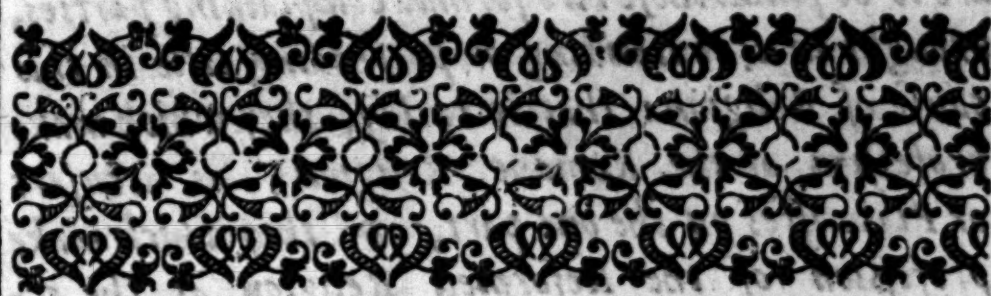


Together with eight
why the Pope cannot
move.

Written in the Dutch and French tongue by Jean of the
Cross, a Catholic Gentleman.
Translated out of French into English by the Right worshipful
and learned Knight Sir A. A.

Pro. 17. 12. He that is in the midst, and he that is in the
midst the rest, they both are an abomination to the Lord.

LONDON,
Printed by A. D. for Robert M. Johnson, and are to be
sold at his shop, at the great South-Door of St. Pauls.



TO
MONSIEUR NICHOLAS
MALAYR, LORD
OF TYT. &c.



*Ir, more then twenty yeeres
are past since lighting on
the substance or matter
of this present booke, han-
dled in Latin, in forme
of an Oration, by the in-
ducement of certain good
Personages, I was per-
swaded to reduce it into
the forme of an Action or Suite at Lawe, and to
cause it to bee Printed in the Flemish tongue,
with hope that this small Treatise might conduce
some-what towards the edifying of Christians:
And understanding that diverse impressions have
beene sold in the Low-Countries: Hereupon
I at the last resolved to make it change language,
for the use of our Churches, and especially, of the
Churches in the Kingdome of France, where*

The Authors
Epistle.

The Epistle Dedicatory.

are to be found these two formall complaining parties, brought in as contending or pretending title in this cause of Religion: that is to say, they which make profession of the Romane Religion, as accusers or Plaintiffs on the one part, and they which make profession of the Reformed Religion as the accused or Defendants on the other part. I assure my selfe that both the one and the other will herein finde occasion, more seriously to consider of this so important businesse and debate; yea and whosoever will not be wilfully blinde, may easily here discern, how this suite or cause of Religion hath beene for many yeeres past wranglingly and cunningly pleaded, by them that seeke for nothing else but to charge and burden their adverse partie with vnjust and false accusations, and reproches; and to hinder the coming at length to a small decision or determination.

God grant that even the most simple and ignorant may reade it heedfully, and without preiudice or preiudging, to the end they may seriously resolve to ioyne with the better party, for the advancement of Gods glory, & of their saluation in our Saviour Iesus Christ.

For the rest (Sir) I haue presumed to dedicate vnto you the French edition, of this religious suite or action concerning Religion: hoping you will accept, receiue, and take it in as good part, as I offer this my poore labour with a sincere affection, especially because I vnderstand, that you are much addicted to the reading of bookes, which tend to the maintaining and defending of the doctrine of Iesus Christ. Be pleased then (I beseech you) that I may here make vnto you some small publique acknowledgement and I humbly

The Epistle Dedicatory.

bly desire our good God, to fit you with his especial blessings, most conducing and tending to his glory and your eternall salvation.

At Harlem about the end of January, in the yeere
of our Lord, 1614.

**Your humble and
most affectionate in
service and dutie.**

John of the Crosse.



To the Christian Reader.



Christian Reader, whereas this little book containeth the principall controversies of Religion, I thought good to adioyne hereto at the beginning, a Catalogue of all the Authors, whose testimonies are cited in diuers places of this Treatise; to the end no man may thinke that the points or matter therein handled is onely the opinion of some small number of people, and of late sprung vp, but of many persons, and in sundry times; to the end also, that every one diligently examining the sayd authors, may satisfie and put himselfe out of all doubt: So that neither the one nor the other party may haue iust reason to complaine of my partiality. Reade heedfully and iudge vprightly.

A Register of the Authors titled in this Treatise, for the better confirmation of the Truth.

A

Augustinus.
Ambrosius.
Acatius.
Athanasius.
Andradius.
Antonius Florent.
Æneas Silvius.
Albertus Cratzius.
Abbas Urspergensis.
Augustinus Steuchius.

Arnobius.
Actius Zan.
Agrippa.
Apollo.
Arnulphus Ancet Epif.
Arias Montanus.

B

Bernardus Abbas clm.
Basilus.
Bonifacius.
Baldus.

Benna Cardinalis.

Beda.

Baronius.

Bernardus Mendoza.

C

Chrysostome.

Cyrillus.

Clemens Alexandrinus.

Cyprianus.

Calixtus.

Clementis Clemens.

Coletus.

Conformiatum Liber.

Concilium Trident.

Coment. Magist. Pariseen.

Cuspinianus.

D

Ducherius.

E

Ecchius.

Evagrius.

Eutropius.

Extramagants.

Eusebius.

Everard, Archi. Salis.

Epiphanius.

Erasmus.

F

Fellinus.

Francis Petrarch.

Flavius Blondus.

Fuccius.

G

Gregorius Nazianzen.

Gelasius.

Gulielmus Budaeus.

Gerson.

Gregorius Magnus.

Gratianus.

Gabriel Biel.

Grebelius.

G. Lilius.

Gallen. Annal.

H

Hieronimus.

Hulderius Huttenus.

Hesius.

Hermoadus.

Hieron. Sauranarola.

Hieron. Marius.

I

Ieremius.

Iustinian.

Ius. Canon.

Iason.

Ianus Pannon.

Iohannes Montucius.

Iohan. de terra Cremona.

Iohan. Petrus Farra.

Iohan. Anasimus.

Iohan. Iouianus Pontanus.

Iohan. Functius.

Iohan Nouiamga.

L

Lindanus.

Lombardus.

Laurentius Valla.

Luitperandus Ficinensis.

Legenda Sanctorum.

M

Marcilius Ficinus.

Mantuan Baptista.

Mabeus.

Marul.

Marullus.
Matthaeus Parisiens.
Michael Centonas.

N

Nicholaus Cusans.
Nauclerus.

O

Orosius.
Origenes.

P

Paphnutius.
Panormitan.
Paulus Weigerius. Episcop.
Petrus Soto.

Platina.

Petrus Premonstra.

Pighius.

Philippus Orcius.

Pantalien.

R

Rapbael Volaterranus.

Ruardus Tap.

Ruffinus.

S

Stella ventus.

Sabellicus.

Socrates.

Sigibertus.

Spiridion.

T

Tertullianus.

Thomas Aquinas.

Theodoretus.

Trebellius.

Thomas Roden.

V

Vincentius.

Valerius Anselmus.

Vicalius.

Z

Zexinus.



THE CATHOLIKE I V D G E.

All yee people and inhabitants of the world that loue the truth in sinceritie of heart, be attentiu and giue eare, for behold a great and most important cause is to be tried.



THE Soucraigne and Almighty God, who is a most gracious Father of all his elect, hath promised the Kingdome of Heaven to all true beleeuers, euen as to his deere Children, in his onely and well beloved Sonne: And hath published and exhibited this his promise of the heavenly inheritance, in the publike writings or records of the old and new Testament, and hauing also sealed it with the Signet of the Sacraments, he hath ouer and aboue deliuered and committed it, into the
B hands

hands of the inheritors; Adioyning moreover to the writings testamentarie, certaine fatherly conditions, which the heires of the same inheritance should be tied to performe and obserue. But the Children are fallen into debate, and they are deuided, and sepe- rated one from the other, with great contestation. The one of the parties acknowledgeth the Pope of Rome to be their visible head, yea verily and the Lieftenant of the heavenly Testatour. The other partie will not acknowledge the Pope of Rome to be such: Euen thus they challendge and pretend right to the possession of the heuenly inheritance, & to the title of the true Church, the which each partie maintaineth, to appertaine vnto them: The Accuser or Plaintife in this sute is the Pope, together with all them that partake with him, or depend vpon the sea of Rome.

The defendants or accused are all they that will not acknowledge nor admitt of the Pope, but make publike profession of being of the reformed religion. Both the one and the other parties, alledge their reasons, their placards, and Charters, their letters Patents, and writings sealed, and produce also witnesses deposed: But both parties are much perplexed and troubled about chusing of a Iudge: For each of them striveth to propound such a Iudge as thou beleeuest will be most fauourable and inclining to their side: The Church of Rome referres it selfe to the sentence and iudgement of the Pope, of Traditions, of Councils, of auncient Fathers, and of miracles: affirming moreover, that shee will not altogether exclude the word of God from this Iudgement or decision

decision: Contrarie-wise they of the reformed religion reiect and refuse the Iudges aboue-named, saying that in this case or plea, the Pope of Rome cannot be at the same time both Iudge and partie, considering also that hee himselfe is accused of diuers impieties. They reiect Traditions as suspected Iudges and reprocable: Touching Councils the Fathers and miracles, they doe not acknowledge them for Iudges but rather for Antientike witnesses, whose testimonies they are ready to accept, so that they agree with the tenor or publike writings of the Testament. The Church of Rome acculeth them of the reformed, to be reuolted or fallen away from the true Church, that they haue forged or deuised new deuine seruices. That they, haue not mooued this debate against them but within these few yerres: and therefore they affirme that the kingdome of heauen, and the title of the true Church belongeth according to all right and reason vnto them, and not in any sort vnto the reformed.

These reply that they are not declined nor separated from the true Church, but rather from the Synagogue or Assembly, of the vngodly; that they haue not inuented a new doctrine, nor new Traditions, but that they walke in the same way of Salvation, in which all the faithfull from the beginning of the world haue bene saued: That indeede in times past they haue bene oppressed by their tiranie; as *Abell* once was by his brother *Caine*, *Isacke* by *Ismaell*, and *Iacob* by *Esau*, so that they were forced to hide themselves, but that now like the moone they haue againe recouered their light, attributing to
 B 2 themselves

themselves the names of first borne or Eldership. So that there is concourse from all parts to these children, and inheritours, which are at such odds and debate, and great trouble and confusion is rayfed. From words they passe to blowes, to murders, yea to ciuill warres, and shedding of bloud, to burning and hanging, and in breefe to all kinds of inhumane punishments and executions. Sometimes the one, another while the other partie seemes to haue the vpper hand: And the more they of the reformed religion are oppressed, persecuted, burned, the more they boast of their aduancement, victorie & triumph. In the meane time they protest, that men should not in this case proceede by force and violence, but according to right and reason. And herein they doe appeale to God himselfe, not acknowledging any other head or Soueraigne Iudge, to the end that the Testatour himselfe may determine this controuersie by his last will which is contained in his holy word. And to the end that this may bee the more commodiously effected, they appeale also to an vniuersall Counsell, wherein it may, be freely permitted to reade and examine the codicells or scheduls, and the sealed writings of the Testament, and by them to vnderstand the last will of the heavenly Testatour. The Church of Rome on the contrarie part protesteth that shee hath often caused generall Councils to bee assembled, in which the words of the testament haue beene sufficiently examined, and that by them it is found and appeareth that the name and title of the Church appertaineth to none but to her onely. They of the reformed Church on the other

side denie the sayd Councelsto haue beene vniuersall or free, for as much as the Popes haue not suffered them there to render or make a free confession of their faith, neither given them hearing of there defences, but contrarie to all right haue beene both accusers and Iudges; hauing sentenced and condemned the cause of there brethren without hauing heard there Allegations: Wherevpon they oft since protest, that they haue in noe sort lost their sute and right; but that they will continue & remaine, lawfull heires of the inheritance which was bequethed vnto them by their heavenly father, so long as they shall obserue the conditions contained in the Autentique writings of the Testament. In the meane while the reformed say, that they are prepared and determined to expect and tarrie for the iust & Soueraigne Iudge Iesus Christ, who will at length come to Iudge, both the quicke and the dead, and will make an end of these long controuersies in religion, in such sort, as that he will grant and assigne to them that shall haue right, eternall life: but will cast out them that are in the wronge to eternall condemnation. The two parties haue not proceeded any farther in this their action or demand. Now then the question is to which of these two parties, the possession of eternall life, and the title of the true Church ought to be adiudged. True it is that this decision and iudgment appertaineth to Iesus Christ aboue, the which also he will pronounce without farther appeale at the iudgement and Session, which hee hath decreed, and notified to the whole world more then sixteene hundred yeeres since, and without faile will come and

be within short time. Be well advised and carefull in the meane time (*O yee Kings and Princes, and all the Inhabitants of the earth*) to ioyne your selues with the better party; lest that now leaving this difference vndecided, Iesus Christ, the soveraigne Iudge should condemne you at his last comming in iudgement. And to the end you may pronounce iust sentence in this controversie in Religion, shew your selues vpright Iudges, and not partiall, without condemning either of the parties before you haue heard them. But if you haue hearkened with one eare as is meet, to the plea and doctrine of the Church of Rome; I desire you to lend the other also to the plea and doctrine of the reformed Church: imitating herein *Alexander* the Great, who was wont to heare the voyce of the accuser with his right eare, in the meane while stopping his left one, which hee reserved to hearken withall to him that was accused.

I will propound then, and produce in the first place, the doctrine and opinion of both parties, and that out of the books and writings of each of them: *bona fide* I will neither adde nor diminish any thing at all, and I will here mention nothing that may not be found in their owne bookes literally in expresse tearmes. Afterwards, I will propound the arguments and reasons, for which they of the reformed religion, refuse to acknowledge and accept for their Iudges, the Popes, the Councils, the Fathers, Traditions, Miracles, or other such like witnesses; but doe instantly require, that all such differences of Religion, may be decided and determined by

by the written Word of God. And after you shall haue apprehended and considered all these things in the feare of God, and without any preiudicate conceit, or partiality: then I will willingly permit you to chuse the better of those two parties, pretending right, or contending one against the other.

The differences of the reformed Christians, and the Catholike Romanes touching the principall points of Religion.

Concerning the first point, which wee haue at this present to entreate of: Behold, heare the principall and most important controversies in the doctrine of these two parties:

First, the reformed Church beleeueth, that there is nothing necessary to saluation, which is not fully comprised, or contained, in the holy Canonickall Scriptures, of the old and new Testament.

But the Church of Rome saith, that the holy Scripture is vnperfect, and vncertaine or doubtfull; compareth the same holy Scripture to a nose of wax, to a leaden rule; It affirmeth also, that without the authority of the Church, it is but as a fable of *Esops*; that the Scriptures is the cause of all heresies, that it is accommodated and applyed to the time, and that therefore the reading thereof must bee forbidden to Lay-people, that is to say, to the simple and common sort.

The reformed Church beleeueth that credit must not be given neither to the Councils, nor to the Fathers, no nor to an Angell descending from heauen, if so be he should teach contrary to the written word
and

Of the holy Scripture.
Io. 5. Io. 10.
1 Tim. 3.

Aug. 49. cap. 21. in Ioh. 1.
Petr. 2. in Schol. de Scrip. Pic. de Eccl. hierar. lib. 1. cap. 14.
Conf. cal. pa. 19.

2. Of Traditions.
Gal. 1.
Esay 8.

Chrysost. 49. in
Mat. Aug. lib.
3. de Trin. Tri-
dent. Concil. Sess.
4. Linden. lib.
1. cap. 4. Hostius
de verbo in Sol.
in Con. Late.
enlo. pag. 133.
3. Of the
Law of God.
Rom. 7.
Mat. 5. 1. Io. 1.

Aug. lib. 2. con.
Iul. & hom. 48.
in Ioan. Lindus.
lib. 3 cap. 19.
Andrad lib. 5.
Ruord Tap.

4. Of Sinne.
1 Io. 2. Rom. 5
Aug. lib. 2. con.
Iul. in hom. 41.
in Iron.

Concl. Col pag.
49. Ruord Tap.
de per. orig.
Conc. Bes. Sess.
36.

5. Of free-
will.
1 Cor. 2.
Rom. 7.
Ephes. 2.
Aug. de Sp.
& lib. cap. 30.

and doctrine of Iesus Christ.

The Church of Rome teacheth, that vñwritten traditions must bee held in as great estimation and reverence, as the holy Scripture, as being the foundation of Faith, without which foundation the authority and waight of the Scripture, vanisheth away, or loseth the reputation.

The Reformed Church beleeveth, that the Law of God cannot perfectly bee fulfilled or performed by man: and that whatsoever is committed against the same Law, is sinne.

The Church of Rome teacheth, that the Law of God may be so perfectly kept and performed, that one may doe workes of Supererrogation, or surplussage: also that all which is committed against the law of God is not sinne; as amongst other things concupiscence.

The Reformed Church beleueth, that the want of originall iustice or originall corruption, concupiscence, or coveting, and whatsoever is repugnant to Gods law, is sinne, and maketh men culpable of the wrath of God.

The Church of Rome teacheth that concupiscence and originall sinne, is not properly sinne, neither is subiect to the wrath of God, nor lyable to punishment.

The Reformed Church beleeveth, that since the fall, no free-will is left in man, touching things belonging to salvation, vnlesse God change and moue the will of man by his holy Spirit.

The Church of Rome teacheth that man can loue God *Ex puris naturalibus*; that is to say, only by

by his owne power and naturall facultie : Also that man euen being in mortall sinne *d: congruo*; that is to say according as is meere, proper or agreeable, may deserue the ordinance or disposition of grace.

The reformed Church beleueth that the elect of God are Iustified only by faith in Iesus Christ, without any good workes of the Law, in such sort notwithstanding, as the said faith, must not be vnfruitfull, or dead, but a true and liuely faith working by good deedes of Charity.

The Romish Church teacheth, that men are not Iustified by grace and by the imputation of Christs Iustice, but by obedience of the law as our owne inherent righteousness.

The reformed Church beleueth, that there is but one onely mediator betweene God and man; that is to say, Iesus Christ very God and very man: who by his death and passion hath canceled and done away the sinnes of the faithfull, and by his resurrection hath for them purchased and merited life eternall.

The Church of Rome teacheth, that Christ died for originall sinne onely. And that Iesus Christ is not our only Mediatour, but together with him, all the he-Saints and shee-Saints of Paradise.

The Reformed Church beleueth, that the faithfull are reconciled to God the father by the onely sacrifice of Iesus Christ, once offered and performed or finished on the Crosse.

The Church of Rome teacheth, that the

C

death

6 Of Iustification.

Rom. 3. 4. 5.

Io. 3.

Act 10.

Aug. de Trin.

Ser. 1. 14. Barn.

sup. com. Ser. 6.

Con. Trid. Sef.

cap. 11.

Audred lib. 6.

pag. 447.

Sor. in Schol. de

purga. Concil.

Col. pag. 156.

7 Of the me-

diator Iesus

Christ.

Io. 2.

1 Tim 1.

1 Iohn 2.

Math. 20.

Esa. 53.

Aug. 1b. 1. c. 42

in Iren. hom. 85.

Ambros. de Ista.

8. Of the Sa-

cifice of Ie-

sus Christ.

Heb. 10.

1 Ioh. 2.

Heb. 9. & 43.

Esa. 53.

Act. 24.

Con Trid. Sess. 6.
con. 2. Cat. Rom.
pag. 11. Gab.
Bel. & 11. 12.
Linda. lib. 4. pag.
375.

9 Of Repen-
tance.

Eph 4.
Rom. 3.
Io. 1. c. 19.
Esa. 19. c. 5.

Lom. lib. 4. Dist.
16. Cat. Rom.
pag. 421. Com.
Tho. 6. cap. 241.
Con. Trid. Sess. 4.
And. lib. 9.
cap. 18.

10 Of the
Church.

Io. 10.
Eph. 2.
1. Cor. 3.
Math. 18.

Sor. de J. Lat. de-
on. pag. 991.
Ing. Con. Dist. 4.
Con Triden. Sess.
5. Con. 2.

11. Of Coun-
sels.

Mat. 18.
Gal. 5.
Luk. 11.
1 Cor. 11. c.
119. 12. 62.

death of Iesus Christ, nor the onely expiatorie and purging sacrifice, but that the Masse is also such an expiatorie or satisfying oblation, as abolisheth the finnes of the living, and of the dead; & it is also availeable to obtaine all good things both spirituall and temporall.

The reformed Church beleueth that such a repentance is acceptable and pleasing to God, wherein appeareth a true mortification of the old *Adam*, and a true viuification or quickning of the new man proceeding from a true faith

The Church of Rome teacheth, that such a repentance is requisite in which there is a perfect contrition of heart, confession of mouth, and satisfaction of workes, by which onely saluation can be obtained.

The Reformed Church beleueth, that the true Church is, there where the word of God is sincerely and purely preached, the Sacraments lawfully administred and distributed, and where the outward discipline of the Church is duly obeyed.

The Church of Rome teacheth, that the true notes of the Church are these: that is to say, consent in publike doctrine with the Church of Rome: Secondly, the personall succession of Bishops; Thirdly, the acknowledgment of the Pope.

The Reformed Church beleueth, that shee is not subiect nor tied to Councils, but onely to the written Word of God. Also that the Councils and auncient Fathers may erre, when they

they twerue, and turne aside any whit from the word of God.

The Church of Rome subiects and ties it selfe wholie to generall Councils as those that cannot erre.

The Reformed Church beleeueth that there are but two Sacraments instituted by Iesus Christ, that is to say, Baptisme and the Lords Supper.

The Church of Rome teacheth, that there are seuen Sacraments which conferre saluation, *Ex opere operato*, that is to say, by the worke wrought yea euen without any good intention or affection of those that vse them.

The Reformed Church beleeueth, that the afflictions and oppressions which the faithfull endure in this world are fatherly corrections, which are sent vnto them from God, for their amendment & the chastisement of certaine sins, or else are trialls and proofes of their faith or testimonies of the true doctrine they suffer for.

The Church of Rome teacheth, that the Martirdom or suffering of the Saints is an expiatorie or purging oblation for sinne; and that the paine or punishment which they endure, deserueth a diminishing, and mitigation of eternall punishment, and moreover life eternall.

The Reformed Church beleeueth, that the Magistrate ought not only to take care of maintaining and defending the temporall goods of his subiects: but also of true religion, and of procuring their saluation.

The Church of Rome teacheth, that the Ma-

Tap. Art. 1 pag.
5. Sor assen. lat
de Concilys.

12. Of Sacra-
ments.

Mat. 28.

Mar. 16.

1 Cor. 11.

Aug. epist. 218.

ad Ian. & lib.

3 de doct. christ.

cap 9. Con Tri-

den. Ses. 7.

can. 8.

Linda. lib. 4. cap.

57.

13. Of

Markes.

Rom. 8. c. 3.

1 Timo. 2.

Linda. lib. 4. cap.

73. Con. Triden.

Ses. 4. Can. 9.

Tho. Aquin. 4.

Dist. 4. Art. 9.

Sor Assen. de

author.

14. Of the

Magistrate.

Rom. 13.

Sor. in late. scbol.

Ibid. in assen.

cap.

15 Of Mar-
riage.

Heb. 13.

1 Cor. 7.

1 Tim. 3. 1.

Chrysost hom. in

Tit. 2. con. dist.

28 Pigh. sat.

Rom pag 552.

16 Of hu-
mane tradi-
tions.

Col. 2.

Mat. 11.

2 John 1.

Eph. 2.

Gal. 3.

Mat. 15.

Con. Triden. Sef.
can. 1.

Cat. Rom. pag.

319 499. Can.

Triden. Sef. 4.

can. 1. 1.

Grat. con. dist. 5.

17. Of Vowes.

Io. 8.

Heb. 10.

Sot. asser. Can.

And pag. 11.

gistrate must be debarred from entermedling with Ecclesiasticall affayres, and with religion, and also that Ecclesiasticall causes pertain on-ly to the Pope and his Prelates.

The Reformed Church teacheth that Marri-age is honorable among all: And that it is a Diuelish doctrine to forbid it to any.

The Church of Rome affirmeth, that such as are married liue in the flesh, and that marriage is forbidden to Priests, and to Ecclesiasticall persons: And that it were more tolerable, for an Ecclesiastical person to entertaine many Whores and Concubines, then to betake himselfe, to lawful marriage.

The Reformed Church beleeueth, that chrisme or annointing with oyle, and other such like obseruations, and traditions of the Church of Rome, are directly repugnant and opposite to the word of God.

The Church of Rome teacheth, that by the Sacrament which they call confirmation, the faithfull receiue more graces then by the Sa-crament of Baptisme, And that extreame vncti-on confirmeth spirituall grace.

The Reformed Church beleeueth, that none can be Iustified before God by any other meanes then onely faith in Christ Iesus.

The Church of Rome maintaineth, that vowes of continency, pouertie, and obedience meritt eternall life.

The reformed Church beleueth, that their sins are abolished and blotted out by the blood of the onely Mediator Iesus Christ. The

The Romane Church beleeue, that there is not onely a diuine vertue in holy water, but also an efficacie to cure, and heale, and to driue away diuels; and in somme, to defend and preserve all things, against all inconveniences.

The Reformed Church beleeue, that wee must call vpon God the Father, the Sonne, and the holy Ghost, in spirit and in truth.

The Church of Rome maintaineth, that we must call vpon Angels, and hee-Saints, and shee-Saints of Paradise; attributing to each Saint a particular office: as for example, that Saint *Leonard* delivereth prisoners, that Saint *Valentine* giveth bodily health, Saint *Roch*, or Saint *Petronel*, cureth the fever, Saint *Clare* the diseases of the eyes, and Saint *Anthony* the tooth-ach.

God commandeth that none but hee alone should be honoured, worshipped and adored.

The Pope commandeth to honour and adore the bones, reliques, and images of the Saints.

The reformed Church beleeueth, that the forbidding of certaine meates, on certaine dayes, out of an opinion of merit, and holinesse, is a doctrine of Diuels.

The Roman Church teacheth, that abstaining from certain meats is a work by which one may satisfie for sin, and by which a man may apply vnto himselfe the merits of Iesus Christ.

The reformed Church beleeueth, that the blood of Iesus Christ is the expiation or satisfaction for our sinnes.

20. Of Invo-
cation, 1. 1. 1.

Exod. 20. 1. 1.

Mat. 4. Act. 4.

Apoc. 12. 1. 1.

1 Ioh. 4. 1. 1.

Ecc. in Lam.

lib. 4. dist. 48.

Con. Trid. Sess.

6. Rom. 3. 1. 1.

Lind. 1. 3. 23.

21. Of Re-
liques.

Deut. 4. 1. 1.

Con. Trid. Sess. 4.

22. Of Fa-
sting.

1 Tim. 4. 1. 1.

Col. 2. 1. 1.

Rom. 14. 1. 1.

Mat. 15. 1. 1.

Sac. de ieiun.

23. Of Par-
dons and In-
dulgences.

1 Ioh. 1. 2. 1. 1.

The

*Terra Pro. 11.
46 62. Ex-
trava li. Tit. 9.
Clem. 6.*

**7. Of the ab-
solute power
or rule of the
Pope.**

*Ephes. 4.
Col. 1.
Cent. fro. 12.
de Tur. lib. 3.
cap. 64.
Fol. lib. 1. cent.
Rom.*

**25. Of the
certainty of
faith.**

*Mar. 9. Rom. 8.
Aug. pag. 4. tit.
6. cap. 2. 7.*

**26. Of An-
tichrist.**

*1 Ioh. 2.
Mat. 24.
Dan. 12.
Apoc. 17.
1 The. 2.*

The Church of Rome teacheth, that the Pardons and Indulgences of Popes are able to obtaine not only absolution of temporall and eternall punishment: but moreover, eternall salvation.

The Reformed Church beleeveth, that Iesus Christ is the onely head, who was crucified for vs, and now raigneth with great Maiestie at the right hand of his heavenly Father.

The Church of Rome affirmeth, that Iesus Christ is an invisible head, and that the Pope of Rome is the visible head of the Church, who surmounteth all Emperours, and Monarches, so much as the Sunne excelleth the Moone, or as gold exceedeth lead. Also that he is greater then Moses, and Saint Paul; that hee is like to Saint Peter, yea verily that hee is God, and not man: that hee may also dispose and dispence contrarie to the foure generall Councils, and against the words of the Gospell.

The Reformed Church beleeveth, that the faithfull should not doubt at all of their salvation.

The Romane Church teacheth, that we must alwayes doubt thereof.

The Reformed Church beleeveth, that Antichrist is already come; and that hee is Antichrist that denyeth Christ Iesus to bee come in the flesh, that is to say, who maintaineth false doctrine, touching the nature and office of Iesus Christ. The throne or seat of which Antichrist is erected, in the Citie standing vpon seaven hills.

The

The Church of Rome expects yet the Antichrist from Babylon, of the Tribe of Dan; who shall beare rule three yeeres, and at the last shall be slaine vpon the mount of Olives.

Comp. Theof. l. 7.
cap. 8. & 14.

The Reformed Christians beleue, that presently after the death of their bodies, their soules shall be carried vp to heaven, into life eternall.

27. Of Purgatory.

They of the Romane Church say, that there is a Purgatorie; yea, that there are five places for the soules of the deccased: 1. The hell of the damned. 2. The place of children, which haue not bene baptized. 3. Purgatory. 4. Limbus, or the suburbs of hell, where the Patriarchs are. 5. Heaven.

Io. 5.
Apoc. 19.
Cat. Rom. pag.
127. Com. Theol.
l. 7. cap. 3.
Ingust. propo.

Eight reasons why the Popes cannot be competent Iudges of Religion.

BEhold in briebe the differing doctrine and controversie betweene these two parties: The Church of Rome referreth it selfe to Popes, to Councils, to Fathers, to their Church, and to Traditions; affirming that they ought to bee Iudges, and pronounce sentence and definitive resolution in all these controversies.

The Reformed refuse all these Iudges, before-named; adding therewithall, their reasons wherefore they reject them. I earnestly then entreat thee (friendly Reader) as thou holdest deare and pretious thine owne salvation, yea so farre forth as in this debate and variance of these

con-

contending inheritors, thou desirest to ioyne with the better party, that thou wilt indifferently and patiently hearken to them both.

Now then concerning the first Iudges pretended by them of the Romane Church, that is to say, the Popes of Rome.

The Reformed defendants or accused, say, that they cannot acknowledge, nor admit them for competent Iudges in this cause, for diuerse very pregnant reasons. For first, they shew, that the Popes of Rome long time since, haue not onely beene accused, but also convinced of eight horrible crimes and impieties, and that by the most part of Christendome: that is to say, England, Scotland, France, Hungarie, the greater part of Germany, Switserland, Denmarke, and Sweden; yea likewise of the Churches and Nations, which haue made, or now make profession of Christian religion, in Africke, in Egypt, in Syria, in Greece, and in other quarters.

- The crimes and impieties of the Popes are:
1. *Impiety or Atheisme.*
 2. *Tyranny.*
 3. *Corruption of religion.*
 4. *Sacriledge.*
 5. *Treason.*
 6. *Perfidiousnesse.*
 7. *Antichristianisme.*
 8. *Together with ten publicke disgraces and infamies.*

The Reformed Christians affirme, that they can proue and shew the prophane impiety of the Popes

Irreligion the first cause of refusall divided into three reasons.

*The First
reason.*

Dist 96. cap.
Satis c. quoniam
de minb.
Dist. 39. dist 40
cap. 5. papam:
plus de consell.
37. no 3. vel. 7.
Iusen. Confe. 145
no 2. vel. Basl.
vel. Son fol. cap.
Egono de lure.

*The second,
reason.*

Benon.
Cardin.

The same Pope *Hildebrand* consulting with
D. diuels

*Stella Venus
lib. ad cardin. 5.
maro. Raphael
voluter.*

diuels against the Emperour, made no difficultie to cast the body of the Sacrament of Christ into the fire, euen against the will, and liking of the Cardinales: which act the Bishop of *Parma* hath diuulged and discovered: *Siluester* the second, obtained that authoritie papall by diuelish practises vpon condition that after his death, he should be abandoned and left to the Diuels.

Sixtus the fourth caused *Bandin Iulian* to be murdered in the Church by certaine Ruffins hired for that purpose; to whom he gaue the certaine signe and token by the host of the Masse: For that the Popes esteeme not verie much their Eucharist or Host, it appeareth euidently, as the reformed say, because that ordinarily, they intrust or commit it to an horse-keeper which carries the same before on horse-backe, among the Scullions of the kitchin; as being the Auaunt and courier of the Popes comming.

*The third
reason.*

Thirdly the Reformed maintaine that they can also prooue the prophanesse or impietie of the Popes, because they haue instituted more then sixtie five Ecclesiasticall orders; euerie of those orders hauing a diuers fashion, of attiring and of ornaments, and, vesture according to the diuers and sundrie customes or fashions, rules & orders of their Couent. And among all these orders the number of the Cordeliers or Friars minors, of some is estimated in Europe only at more then five hundred thousand; which may easily be gathered by that, which the generall of the

*Sabellij.
Ennead. 29. l. 6.*

the

the order of Saint *Francis* hath often promised and offered to the Pope; that is to deliuer vnto him about the number of thirtie thousand Monkes, which without any hinderance of diuine seruice might all be imployed in the warrs. So it is that amongst all other orders the Cordeliers and Iacobines are held much to excell all the rest. And the Cordeliers (besides all other fables which one may reade in the booke of the Conformities of Saint *Frances*) are not ashamed to call vpon their patron in these latine verses.

Francisse, Iesu tipice dux norma; Minorum.

Sedes nobis perpetuò da regni calorum.

that is to say;

Good Saint *Francis* head of Friers minors,

which of *Iesus Christ* art the true figure:

Cause vs to haue part of heavenly honours;

and life to obtaine that ever doth endure.

And the *Iacobins* are so bold as not onely to compare there Saint *Dominicke* with our Sauour *Iesus Christ*, but which is more in many thinges they placed him afore *Iesus Christ*. The golden legends of the he-Saints and shee-Saints are all at this day printed, which sufficiently set forth the fained miracles of one *Stanislaus Adulbertus* and of such other Saints. And for so much as the Popes approue and allow such bookes, yea and propound them to Christians to be held in equall honour and reuerence with the written word of God: From thence also the Reformed

See lib. con. Fo.
228. Col. 4.
231. Col. 1.

See epist. Flor.
Aut. inst.
part. 3. art. 23.
& 24.

Aut. 23. 27. jo.
137.

Christians conclude, that the Popes are prophane.

Tyranny the second cause of refusall.

The second reason.

Of the donation of Constantine.

The second reason for which the Reformed will not accept the Popes for their Iudges, is, that they haue vsurped dominion and soveraignty over the Church. For first of all the Pope causeth himselfe to be stiled the Head, the Spouse, and Soveraigne Bishop of the Church: Howbeit, that title cannot properly appertaine to any person, but Christ Iesus alone. In the second place, because that the Pope will beare rule and haue soueraignty over all the earth, and all the Potentates of the earth. For touching the donation of *Constantine* the Great, by which they strive to confirme their dominion and rule, besides that it hath beene heretofore sharply questioned, by *Nicolaus Cusan*, *Laurentius Valla*, *Volaterranus*, *Aeneas Silvius*, and diverse other very learned Authours, the which notwithstanding haue not ceased to bee patrons and defenders of the Romane See. The Reformed Christians maintaine, that they can convince the sayd donation of falshood and vntruth, by these reasons following.

Ten reasons by which it is proved, that the donation of Constantine the Great, is false and counterfeit.

First, because none of the best and most approved

prooved Authors, either affirme, or speake any thing of this donation of *Constantine*.

2. Because that *Eusebius* and other ancient Historians, testifie, that the Emperor *Constantine* divided the three parts of the world to his three sonnes.

3. Because the Instruments and Decrees which touching the same were imprinted, are very different, and their stile no whit agreeing.

4. That it is an absurd thing, and likewise incredible, that Saint *Peter* and Saint *Paul* should have appeared to *Constantine* in his sleepe, and that hee should have adored them as gods.

5. That hee was never infected with the Leprosie.

6. That he was not baptized by *Sylvester* at Rome, but by *Eusebius* in *Nicomedia*.

7. That it is a prophane kinde of speech, to say that the hand of God was seene by *Constantine*.

8. That he could not giue to the Pope a greater right, then he had himselfe.

9. That hee could not conferre or bestow upon the Pope power or authority over the Patriarch of *Constantinople*, the sayd citie at that time being not built nor finished.

10. And lastly, because such donations contained in the priviledges and grants made to the Popes, which they have received from the Emperour *Constantine*, are the certaine markes of Antichrist.

Surely by all these reasons aforesayd, it mani-

Socr. Theolo.
Evagr. Ruffin.
Okeb. Beda.
Saxom. hist. pan.
2. Vol. lib. 3.

Alb. Krant. in
Sax. lib. 2. ca. 1.
Mansil. indefens.
par. cap. 11.

Euseb. de vita
Constan.
Ruff. l. 1 c. 39.
Vines l. 24. hist.
Beul. de Con.
Nue. l. 8. c. 4.

Aug. in Ia. d. 10
traff. 10 & 12.
& de ver. dom.
Ser. 20.

Cyrl. in Dial. de
Trin. lib. 4.

Ambr. Epist. ad
Ephes. cap. 2.

Chrys. hom. 55.
in Math.

Ber. Epist. 230.

Mat. 20. 25.

Dist. 4. ca. multi
quicunq; cap. 1.

Sedis dist. 99. si
quis. 7.

Der. de por.

festly appeareth (say the Reformed) that such donation was never made to the popes by *Constantine*, but that it hath beene forged and counterfeited by the Popes themselves. And concerning the wordes of our Saviour Christ, pronounced to Saint *Peter*, and to all other Preachers & Teachers of the word of God, saying; *Feed my sheepe*: this sentence and speech doth not import or signifie a politique and outward dominion or authority, but onely the ministry of the Gospell. For in another place our Lord Iesus Christ taxeth the ambition of the Apostles, for that some would beare rule and haue dominion over other some, and for that vpon this occasion they entred into consultation.

The Kings of the Nations (saith Iesus Christ) beare rule over them, but it should not bee so among you: yea and the very Canons haue expressly forbidden that the Bishop of Rome should be called Sovereigne Bishop, or vniversall head of the Church (wherefore say the Reformed) the Popes beat themselves with their owne rodde, seeing they cannot rightfully attribute or appropriate to themselves such authority and domination, and that for diuerse causes and reasons,

Corruption of Religion the third cause of refusal.

The 3. reason which the Reformed Christians produce, for which they will not submit themselves

selves to the iudgement of the Popes, is this; that they haue not only intricated and confounded religion and diuine service with many vaine ceremonies, but haue also grossely erred in doctrine. For some decrees affirme of the Popes, that they are not men but gods; that they cannot bee iudged by any person in the world; that they may dispose and dispense against the Apostles; that they can change the properties of things; that they can make something of nothing; that they haue power to make iustice of iniustice. Now how exceeding false all this is (say the Reformed) it appeareth by that which almighty God testifieth himselfe, that there can be but one forme of religion, that is to say, that which is contained in the writings of the Prophets and of the Apostles: yea verily, that an Angell from heaven hath no power to adde thereunto, nor from it to diminish. Whereas the Pope for all that, will haue religion to consist in humane traditions such as are the *Agnus Dei* which they call, the baptisme of Bels, the invocations of Saints, the single life of Priests, the withdrawing or depriving of the Cup in the Lords Supper, the vsing of a strange language, and not vnderstood in the outward service of the Masse, Bulls, and Indulgences, and other like traditions, all which as they say, came to them from the Apostles. Although it is most cleere and evident by ancient Histories, that they haue for most part been instituted long after by the Popes themselves: For Pope *Innocent* did forbid

Can. 9. dist. 34.

Can. 4. in dist.

82. Can. prob.

lib. decretal.

Greg. tit. 7. can.

5.

Io. 1. 4.

2 Tim. 3.

Mat. 15.

Gal. 1. Ier. 7.

Iren. Epist. 4.

Con. Tral. 4. con.

li. cer. per. sur. 7.

2. The complaint of *Maximilian*.

De coen. dom.

lib. 3. decret.

Greg. tit. 41.

Cal. cum. dist. 2.

When and by
what Popes
the traditions
of the Church
of Rome haue
been institu-
ted.

bid the giving of the Cup in the Lords Supper to Lay-people, following the decree of the Laterane Councell. Also hee ordained that the consecrated bread should be received only vpon Easter-day, which bread is more properly called the Eucharist, or bread of thanksgiuing. *Eugenius* the fourth, Decreed the contrary, in the Councell of *Basill*. *Innocent* and *Honorius* instituted that the consecrated bread should be reserved and kept for diuerse and sundry purposes, in Churches, with great veneration and reverence. Contrariwise Pope *Clement* would not suffer the sayd bread to be kept and reserved till the next day. *Vitalian* the second, and *Agatho* or *Agathus* the first, did decree that the Masse should be administered in Latine: And *Nicholas* the first, on the other side gaue leaue to the *Sclavonians* and *Polonians*, to administer and sing the Masse in their owne language. *Alexander* the second, commanded not to heare the Masse, which was sung by a Priest that had a Concubine: on the contrary side, *Lucius* the third, permitted it. *Siricius Pelagius* the second, & some other Popes haue condemned the mariage of Priests. And opposite to that, *Pius* the second, hath left in writing this sentence: That mariage was debarred vnto Priests, for a pregnant and weighty cause. But that it must be allowed vnto them againe for a reason more vrgent and peremptory. *Leo* the first, *Gregory* the second, and third, and diuerse other Popes, haue approoued of the worshipping of Images. Contrariwise, *John* the 23,

greatly

greatly detested Images in the Church. **Boniface** the fourth gave power and authoritie to Clergiers to preach, to Baptize, and to give absolution. Contrarie whereunto, **Gregorie**, deprived them of that power. **Iohn** the 24. held for a sound article of faith, that the Apostles never made vowe of pouertie, and of continencie. **Pius** the second said, that begging Monkes were the slaves of the Diuells adding these verses: *Non audeat stigijs demon tentare, quod audeat, Effrauis Monachus, plenaq; fraudi annus:* that is to say, *The verie Diuell Dares not vndergoe, What lawlesse Monke, and craftie bugge wil doe.* **Pelagius** the first, ordained that Clerkes should daily read houres which they cal of seuen houres long. **Gregorie** the first, commanded them to performe their service not by singing, but by teaching and preaching publikely. **Calixtus** saith, that it is not lawfull to breake otherwile then the Church of Rome doth, **Pope Iulius** contradicted it. **Boniface** commanded to celebrate the Iubilie euerie hundredth yere; whereas **Clement** the first hath reduced & shortened it to the fiftieth yere; **Boniface** the ninth to the three and thirtieth. And **Sixtus** the fourth to the 25. and **Hadrian** and **Leo** the third gave authoritie to the Emperour **Charles** to chuse the Popes. But **Stephen** the fourth and **Hadrian** the fourth, and **Sergius** the second,

E

haue

Con. 16. qua. 8. adyng.

Con. 16. qua. 8. adyng.

8. amp. 3. 1. no 3

guyph

Ficinensis lib. 1.

cap. 3.

Popes lay-
men, ignorant
or vnlearned.

Can. omnibus
vtriusq.

De conse. dist. 1.
can. vna dist.
96. can. vbi.
nom.

have ascribed the sayd authoritie to the Ecclesiastical persons, to the Magistrate and to the people of Rome; And *Alexander* the second did only permit it to the Cardinalls: Finally the Whore *Matilda* chose to bee Popes, *Victor* the third, and *Urban* the second. As also the Harlot *Theodora* elected *John* the eleuenth; the Strumpet *Marozia*, *Sergius* the third; *Antherus* ordained that none should be chosen Pope who had not first beene Bishop. Contrariwise to which decree *Constantine* the second, and *Benedict* the eight, were Lay persons, *Benedict* the ninth, and *John* the second, were altogether ignorant and vnlearned.

Gregorie the first, did forbid to eat flesh, milke, Cheele, Butter, Egges, on fasting dayes; *Elentherius* ordained contrarily that no meate should superstitiously bee refused, *Innocent* the third brought in Auricular confession; *Nectarius* Patriarch of Constantinople on the other side did abrogate it, because that vnder coulogr of confession an Adulterie was committed. *Honorius* the third instituted the elevation, lifting vp of the bread in the Masse. *Gregorie* the ninth that a little bell should be rung at the same Instant. And *Innocent* the fourth, that at the very instant men should fall on their knees. *Zephirin* brought in Challices of glasse instead of wodden ones. And *Urban* Chalices or Cuppes of gold in stead of glasse. *Nicolas* the first, excluded from the Council, Emperors being lay persons. On the other side *Marcellus*, *Damasus*, and *Julius* permitted

ted

ted them to assist and be present at Councils. Stephen abolished openly the decrees of *Constantine* the second, *Stephen* the sixth likewise relected the decrees of *Formosus*, & *Romanus* the first disannulled the decrees of *Stephen* the sixth: and *Theodorus* those of *Romanus*: and *Damasus* those of *Liberius*, and *Paul* the second, those of *Pius* the second.

Behold (say the Reformed) the Traditions, decrees, and Canons, which the Papists would attribute to the Apostles, Behold the Christian Religion which the Popes of Rome boast to haue preserved and continued so sincere and pure: without saying any thing of the most manifest heresies of the Popes: that is to say that Pope *Honorius* was a Monothelite, that *Liberius* was an Arrian, that *Marcellinus* sacrificed to the Idols of the Pagans, that *Anastatinus* was a Photinian, and *Iohn* the 22. held opinion that soules perished and died before the day of Iudgement.

Sacriledge the fourth cause of refusall.

The fourth cause and reason why the Reformed Christians will not consent to receiue the Popes for their Iudges, is their Simonie. For it is verie cleare and manifest, that the Popes gather together more gold and siluer by Annates, first fruites, or vacancies, by presentations, resignations in fauour, recommendations, dispensations, forage and regularity of bodily infirmities by graces or fauours expectatiue, reuoluti-

*Plas de vitis.
Pomifi.*

*Alphon. con.
harez. lib. x.
cap. 4. mon. 1.
Heres. Marcell.
Eckius. ob. 2.
Iohan. Gerson.*

*The excellen
treasure of
the 2.*

*The fourth
reason.*

The com-
plaint of the
Kingdome
of France
touching the
Popes Simonie

The excessive
treasure of John
the 22.

ons, benefices, vacant, exemptions of visitations, creations of notaries and protonotaries Apostolicke, for non obstantes, for Indulgences, to secular Priests for renocations, for tolleration and suffering of Concubines, and for diners such like chaffers; then all the Romane Monarches euer could collect or rayse from all the quarters of the world, during the time that the Romane Monarchie was in most flourishing estate. There is extant at this day a complaint in writing of the Kingdome of France, that the Popes had wont yeerely to draw out of the Realme only about eight and twentie tunnes of gold. Diuers other such like complaints of kings may be readily found out, yea of Clerkes themselves and of other great Ecclesiasticall persons; all which accuse verie greatly the Simonie of Popes. And how true all it afore-said is; it manifestly appeareth by the onely example of John the 22. who left after his death, in his owne treasure about the summe of two hundereth and fifteth tunnes of gold: As *Francis Petrarch* an author worthie of credit doth plainly testifie. *Boniface* the seventh seeing he could stay no longer at Rome in safetie; by stealth conveyed away out of the Chest or Shrine of Saint *Peter*, the most precious Jewels kept therein & fled to Constantinople. *Clement* the eight, and diuers other Popes, have beene often convinced by their owne fellows of such like sacriledges. *Gregorie* the ninth sold to the Emperour his absolution for an hundered thousand ounces of gold. *Benedict* the

the twelfth, being possessed with feare, sold to Gregory the sixth the Popedom, for five and twenty hundred pounds of silver. The simonie of Alexander the sixth, is also sufficiently knowne by his Epitaph, which is yet fresh in memory;

Vendit Alexander, Caelos, Altaria, Christum:

Emirat ille prius, vendere iure potest.

That is to say;

Heaven, Altars, Christ, did Alexander sell:

He bought them first, sell them he might as well.

Furthermore, how Leo the tenth, caused to be sold by *Tetzalins*, and diverse other Popes by their Emissaries or Legats, their Indulgences, Bulls, & pardons, is better knowne throughout all Christendom, then is well-pleasing to the Popes.

Treason the first cause of refusal.

The first cause wherefore the Popes cannot be good Iudges in the differences (say the Reformed) is the crime of high treason or conspiracy, for they prove by true Histories, that in all times they held the Emperours, Kings, and Princes of all Europe, not onely for their vassals, and liege-men, or homagers, but also for their vile slaues, and base servants. Pope Adrian alighting from his horse, as the Emperour *Fredericke Barbarossa*, with great reverence approached to the right side of his horse to hold his stirrop, the Pope was offended at the fault committed by

The first reason.

Extra. de maior. & obed. Can. 1. extra. Mat. cons. Extra de ma. & obed.

The Emperour horse-keeper to the Pope.

Hol. chron. 5.
Cal. cap. 8.
Nau. lib. 1.
Gen. 79.
Ram. in vit.
Pontif.

Nau Ga. 39.
Bern. d. pen.
Funt. in cron.

Excommunicat
the Emperour
Fredericke
Barbarossa
when he requested
to be absolved
of his excommunication
the Pope assigned
him a certaine day
upon which hee should
appeare in the great
Church of Venice

whither
being come into the
presence of this Pope
and of many
Cardinals and
Bishops hee would
not give him his
absolution vnlesse
first he prostrated

the Emperour, reproving him somewhat sharply, whereupon the Emperour still full of devotion answered in excuse, that it so fell out with him, because hee was not accustomed to hold stirrups, and that it was the first time he ever exercised such an office. And the Popes choller being the more stirred by such an excuse, the Emperour said vnto him, I would faine know whether this my service proceed from good-will or from dutie: If it come from good will, who will taxe for any negligence him that is officious and ready to do service? And if it proceede not of dutie, it imports not much on which side he holds the stirrop, who came but to show and performe courtesie and seruice? The next day the Emperour met the Pope, and being become more circumspect by the foresaid reprehension held the left stirrop, so conducting and guiding the Pope towards his armie: Behold surely an exceeding contempt and disgrace of superiour authority. And yet the Reformed affirme that they can produce a greater despitefulness and indignitie, that is to say, of *Alexander*, who became Pope after *Adrian* afore said: For hee having excommunicated the said Emperour *Fredericke Barbarossa*, when he requested to be absolved of his excommunication, the Pope assigned him a certaine day, upon which hee should appeare in the great Church of *Venice*: whither being come into the presence of this Pope, and of many Cardinals and Bishops, hee would not give him his absolution, vnlesse first he prostrated

red and cast himselfe downe at his feete, entreating pardon of him: The which the Emperour doing, the Pope lifted vp his foot, and put it on his neck, causing at the instant his Prelats to sing that verse of the 91. Psalme, *Thou shalt walke upon the Lion and Asse, the young Lion and the Dragon shalt thou tread vnder thy feete*: Wherewith the Emperour being much displeased, answered hereunto: Not vnto thee, but to Saint Peter: but the Pope treading the second time on the Emperours necke, replied both to mee and to Saint Peter. And the History of Philip the faire, King of France, agreeth very well with the former: For whereas the sayd King was by Boniface the eight banished, or accursed as an Heretique and Enthusiast. The King notwithstanding, surceased not to proceed in his resolution: And after hee had convinced the said Pope by evident testimonies, of diuerse grievous faults and offences, hee caused him to be imprisoned in Rome. And as this Pope entred like a Fox, and reigned as a Lion, in the end hee died like a dogge. In the yeere 1300. a great number of people of all Nations being assembled in Rome to celebrate the Iubilie, the same Boniface shewed himselfe to the people the first day, adorned with pontificall vestments and attyre; and the next day appearing in Imperiall habire, caused a naked sword to be carried before him, crying with a loud voyce, I am Pope and Emperour; I have Signi-
orie or Dominion earthly and celestiall. And a few

Platina.

The Pope
beares the two
swords.

Abbas Vesp. in
Paranomasia
Gek. Martini
Eusebius Tyd

*Ab Vesp. Ser.
Plat. Mars an.
Gal. & imper.*

*The Pope
owes the two
words.
Ab Vesp. in
Emperours ex-
communicated
by Popes.*

few dayes after, when *Albert* who was chosen Emperour by the Electors, requested to be confirmed by the sayd Pope; hee refused at the first entreaty, saying; that such an Election as was made without his commandement & authority, ought not to be esteemed for good and lawfull; yet within a short time after, he condescended to the desire of the Emperour, but vnder this condition, that vpon the first occasion offered, hee should invade the kingdome of France. *Innocent* the third, did so hate the Emperour *Philip*, because hee was chosen Emperour against his will, that he often-times sayd: Let either the Pope take away the Imperiall Crowne, or let *Philip* take the Apostolicall Diademe from the Pope. *Clement* the sixth, sayd to the Embassadors, that hee would never giue absolution to their King *Lodowicke*, or *Lewis*, for his offence; vlesse freely yeelding vp his kingdom, he committed himselfe with his kingdome and all his goods into the Popes power, with promise not to accept nor receiue againe any of those things, but from the meere favour and onely grace of the Pope. The Reformed adde moreouer to the former, that vpon the same foundation and ground, Pope *Constantine* the first, was the first that caused the Emperour to kisse his feet: That *Martin* the first, caused the Emperour *Sigismund* to doe the like; as also *Iohn* the 17. *Crescent* Consull of Rome; and *Benedict* the third, the Emperour. Moreover, say the Reformed, this ought not so be passed over in silence, that is to say, that Pope

Innocent the third, excommunicated *Otho* the fourth, as also *Gregorie* the seventh excommunicated *Henry* the fourth, and *Paschall* the second, *Henry* the fifth, *Adrian* the fourth, and *Alexander* excommunicated *Fredericke* the first, *Innocent* the third *Philip*, the sonne of *Fredericke*. *Gregorie* the ninth, *Fredericke* the second, and that three sundrie times, to be brieve *Innocent* the fourth, *Conradus* the fourth: And all this was done for the most part because they would not in all things performe the will of the Popes. And euen still at this present the greatest part of kings, and Realmes, Princes, and Potentates, of Christendome are in subiection to the Pope as his vassales and homagers.

Aug. stan. lib.
2. de. cons.
pag. 138.

Perfidiousnesse the sixt reason of refusall.

In the sixt place, the Reformed accuse the Popes of perfidiousnesse or faithlesnesse and sedition, shewing by auncient Histories worthy of credit that the Popes haue ever tended to this end and purpose; & so soone as they vnderstand that any difference and dissention was raised or set on foote betweene kings and great Potentates, to entertaine and nourish the same debate and dissention by their Emissaries and Messengers, but yet according or compounding with the one or the other partie, that if so be either of the two could vsurpe or obtaine that kingdome of his aduersarie, that then he should make some acknowledgme[n]t to the Romane see for so good and happie successe. And so soone as the sayd

Perfidiousnes
the sixt reason
of refusall.

*Arnobius Benn.
Iul. Bul. masse
lib. 5.*

The Pope
casts S. Peters
Keyes into
Tiber, and
drawes S.
Pauls sword.

accord and secret conspiracie past, was consented vnto, the aduerse partie was forth-with excommunicated by the Popes as an heretike, & his realme exposed as a prey, to whomsoever would invade or conquer it first, by putting in for it. The which the reformed shew by expresse examples: for touching the first, although the king of France, *Lewis* the 12. deliuered to the Pope *Iulius*, two certaine Cities, so it is, that the Pope not therewith contented did cast him out of his protection, and exposed his realme to devastation or spoile. And whereas the same Pope *Iulius* for diuers wicked and scandalous facts (which are hereafter recited) was suspended from his papall authoritie by the Counsell of *Pisa*, (& albeit the sayd Counsell was disturbed by the sayd Pope, and transported to *Lions*) he was enraged with such choller, that he was resolved to leaue an armie, and to enter into France, and when all things were in readinesse, and himselfe mounted on horse-backe he caused the souldiers to passe through the Citie of Rome, beyond the riuer Tiber, and pronounced aloud and plainly these wordes in presence of many thousands of people. Go to, since the keyes of S. Peter are no more availeable. let vs vnsheath the rustie sword of S. Paul: and therewithall casting Saint Peters keies into Tiber, he drew his sword threatening with a grim and frowning countenance and gnashing his teeth, to ruinate and vterly destroy the Frenchmen. The ensample of *Philip Augustus* is also like to the former, for the said king

king *Philip* hauing conquered from the English a great part of his kingdome, Pope *Innocent* the third, first sent two Legats into France, to trouble the state, and to stirre vp tumults and seditions, and afterwards had so incited & incensed *Otho* the third, and *Ferdinand* Earle of Flanders, against the French, that they had at that time lost their kingdom, if the two Princes afore-laid had not by their constancie hindered and withstood the wicked imaginations & plotts of the Pope. But what is this (say the reformed) to produce such ancient Histories considering that modern examples are yet fresh in euery mans memorie. The yeere 1585. Pope *Sixtus* the fift, thundered & lightened with his excommunication against *Henry* of Burbone king of France & of Nauarre. And against *Henry* of Burbone Prince of Condé: likewise against all their race and posteritie, and hauing excommunicated them as heretikes did therewithall giue in pray all their countries and Cities.

And that also which afterwards fell out is sufficiently knowne to all, which is that the same Pope *Sixtus* the yere 1588. solemnly proclaimed the kingdome of England to be hereticall, and gaue the same to *Philip* king of Spaine: If we will also behold and consider the perfidiousnes or faithlesnesse, and spirituall and Ecclesiasticall disloyaltie of Popes, we shal find in ancient Histories that the Popes of Rome haue in all times contended among themselves for the papall Chaire or dignitie. For *John* the twentie foure,

Brut. fulmen.
Six. 5. in regi.
Gall. & Navar.

The Ecclesiastical perfidiousnes of Popes.

Popes chuse themselves.
Stella venet us

Four, three and two Popes at the same time governing.

being come to Bologna as Legate with many Souldiers, much threatned all the Cardinals if they chuse a Pope that were not to his liking, & diuers being named and propounded, to none of which he would giue his consent, at length hee was required, that himselfe would signifie whom he would haue to be chosen: Then hee sayd giue me this vestment or attire of *S. Peter*, and I will deliuer it to him that shall be Pope, which being done he put it vpon himselfe, and said I am the Pope. And albeit this act greatly displeased all the other Cardinalls, they were notwithstanding forced against their willes to yeeld consent. In like manner *John* the twentie two chose himselfe to be Pope when the election was referred to him. The Reformed Christians say moreover that they can proue that the same time there haue been, sometimes foure, sometimes three, sometimes two Popes: For *Victor*, *Alexander* the third, *Calixtus* the third, and *Paschall* had altogether at once the papall authoritie. In the time of the Emperour *Fredericke Barbarossa*, and *Benedict* the eight, *Siluester* the second, and *Gregorie* the fift, were Popes all at a time, vntill at the length *Henry* the third, Emperour deposed them.

Likewise *Gregorie* the twelfth, *Benedict* the thirteenth, and *Alexander* did by excommunications arrogate or obtaine the papall authoritie; all of them thundering their thunder-bouls the same time. Moreover diuers of them haue challenged the triple Crowne, and for the same haue

haue made warre one against the other. *Stephen* the third, against *Constantine*. *Sergius* the third, against *Christopher*. *Vrbane* the fift, against *Clement* the seventh. *Eugenius* the fourth, against *Clement* the eight. And diuerse other Popes (the mentioning of which, would be too tedious and troublesome) haue done the like, as is verified by their owne Historiographers: Let euery man iudge then (say the Reformed) if these actes aboue mentioned, may not rightly bee called perfidiousnesse and sedition.

Antichristianisme the seventh cause of refusall.

In the seventh place, the Popes cannot bee competent and sufficient Iudges in the controversie of Religion, for that (as the Reformed maintaine) the Popes themselves were that Antichrist, which the holy Scripture testifieth to be the wicked one, the same childe of perdition, that opposeth and lifteth vp himselfe against all which is called God: sitting as God in the Temple of God: The whore that is drunke with the blood of the Saints; being seated upon the Beast with seven heads, who committeth fornication with the Kings of the earth, and fighteth against the Lambe, by whom shee shall be overcome: and finally, shall bee forsaken by seven hornes, or seven Kings. For since that the Popes attribute to themselves more honour then to Iesus Christ, and to the Magistrate, and so advance and lift vp themselves aboue God. Behold the reason why they dispence against the

The seventh reason.

2 Thes. 2.
Apoc. 17.
1 Cor. 1. 6.
2 Cor. 6.
Ephes. 2.
1 Tim. 4.

Ten arguments that the Pope is Antichrist.

The Heralds cry before the Pope, *Abasso, Abasso*, that is all downe on your knees. *Dist. 19. 11. 96. Bald. vlt. cap. Decius 1. de constit. Felin. c. 2. de iure. Eber. Hardin. Anna. Iron.*

The eight reason.

commandements of the Apostles; against right and the law of Nature, that they place their acts aboue the iudgement of man; that they equall their ordinances to divine institutions: That they attribute to themselves the power of transferring and changing of kingdomes; That they name themselves head, spouse, and high soueraigne Priest or Bishop of the Church; yea verily they terme themselves the cause of causes, and the Lord of Lords: That they are seated in the Temple of God, being drunken with the blood of the Saints, possessing the Citie set vpon seven hils, which hath had soveraignty and rule ouer all the Kings of the earth. In brieft, seeing that all the things which haue beene foretold of Antichrist in the holy Scripture, agree fitly, fort rightly, and are proper to the Pope, we need expect no other Antichrist from *Babylon*. Beholde wherefore the Reformed conclude, from all the reasons before going, that the Popes of Rome are the true Antichrist.

The villanies of the Popes the eight cause of refusall.

In the eight place, the Reformed Christians will not admit the Popes for their Iudges, for these their filthy vices and villanies ensuing.

First, they haue beene whoremongers. 2. Tyrants. 3. Possessed by Diuels. 4. Atheists without any sence or feeling of God. 5. Tormentors or bloody persecuters. 6. Traytors. 7. Poysoners. 8. Bastards. All the which things the Reformed

Reformed say, they can sufficiently proue true by the testimonies of such Writers and Authors, being Papists, as in diuerse ages past haue written bookes thereof, which are at this day every where printed and set out, and consequently may be read by every man.

And first of all the Reformed prooue, that diuerse Popes haue beene Brokers, or Bawds, whoremongers, incestuous, and Sodomites. For *Sergius* the third committed filthinesse with diuerse Harlots, but especially with *Marozia* that famous strumpet, of whom hee begat Pope *Iohn* the twelfth. *Landus* the first, begat *Iohn* the eleventh in beastly whoredome. *Iohn* the eleventh being heire to *Landus* the first, came also by right of whoredome to the Papall dignity, by the meanes of the Romane Courtezan *Theodora*, the which being often enflamed with the fire of lust (I would spare or favour chaste eares if I were not to expresse the very wordes of *Luitprands*) did not onely allure and provoke the Pope to vse carnality with her, but did also sometimes importune and compel him. *Iohn* the thirteenth, was conuicted at a Synode in the presence of the Emperour *Otho* the first, of diuerse notorious vices, among which, the principall was his horrible incontinency, which was that hee committed incest with both his sisters, that hee had made a brothell-house of the Laterane Palace, that hee had forced *Stephana* his fathers concubine, as also the widow *Raniete*, and *Anne*, together with his Neece. And being convinced of

That the Popes haue been whoremongers and Sodomites.

Luitpran. Firm. lib. 3. cap. 12. De gest imper. Patr. pram. & Platin. Firm. l. 2. 13. Luitp. lib.

Mantuan.

g. l. m. d. n. 3. l. m. d. n. 3.

Vates Volucer.

of all these villanous acts, hee was deposed from the Papall throne, but the whores restored him againe, by a sedition and mutiny that they raised among the Nobility of Rome. *Alexander* the sixt suffered *Peter Mendoza* Cardinall of Valence to abuse his bastard sonne the Marquis of *Zanete*, as if he had beene his wife. And how much the said Pope was tainted and polluted with lustfulness sufficiently appeareth by this Epitaph of his daughter *Lucrece*;

*Hac iacet in tumba Lucretia nomine; sed re,
Thais, Alexandri filia, sponsa nurus.*

That is to say;

*Here lies entomb'd Lucrece by name, but in her life
Alexanders daughter, daughter in law, and wife.*

Iocis, or Ione.
Pont.

Albus Sana.

John the eight, before called *Gilberta*, being gotten with childe by a Cardinall, was delivered in a publike Procession going towards the Church of *Laterane*, betweene the Collosse or Statue, and the Temple of *Saint Clement*; and that in the presence of all the people, in the open street, in which place also she died in labour, vpon which occasion *Baptist Mantuan* composed these verses ensuing:

In Alphon. l. 3.
Platon. Funct.

*Hic pendebat adhuc sexum mentita virilem,
Femina cui triplici Phrigiam diademate mitram
Extollebat apex & pontificalis adulter.
Non poterat quisquis deferrantes athere clauas,
Non exploratis sumere testicalis,
Cur igitur nostrum hic cum tempore cessat.*

Anne

Anne probat sese quilibet esse marem.

That is to say;

Here was a Wench disguis'd in mans attire,
to Popish triple Crowne that did aspire:
Shee was with child, a Cardinall was the sire,
none afterwards might use heauens opening keyes.
Vnlesse his markes of manhood were espied:
why ceaseth then the custome in our dayes?
Because each Pope himselfe a man hath tried.

We reade that *Iulius* the second besides diuers others did principally spoyle by Sodomie two very yong noble Gentlemen which *Anne* queene of France, had recommended and giuen in charge to *Robert* Cardinall of Nauctia, to traine them vp in good instructions. *Innocent* the third was so villanous a leacher that he abstained not euen from the Cardinals; whose Sodomie hauing beene followed by *Grouanni Delacasa* a Florentine, Archbishop of Beneuent, he wrote a booke in Italian verses in prayse of Sodomie, which hee termeth *diuinum opus*, affirming that hee merited there by: *Sixtus* the fourth, set vp at Rome publike stewes and appointed them for fleshly villaines, allowing to the Cardinal of Saint *Lucie* the act of Sodomie during the three hottest months of Summer; adding for the conclusion or shutting vp: *Fiat quod petitur*, that is, be it done that is required, or I grant thy request. *John* the fourth, was deposed from his papall seate at the Councell of *Constance*, because of his Sodomie, rauishing of women, and such

G

other

Ian. Panop.
Epist. Quin:
qua ecclesia.
Commenta. Mag
Paris.
Greuel
George.
luil.

The Booke
was imprinted
at Venice by
Troy an q.
Xanius.

Iron Quicis.
Ioan Ranis
Bap. Man. lib. 4.
Alphons.
Volat: in declam
ad Leo.

Valer.
Antin.
Vergarius.
Agrippa.

2.
The tirannie
and crueltie of
Popes.

Lutpran. lib. 6.
integ.

other enormous and haynous acts, and afterwards detayned prisoner at Hedelberge for the space of three yeeres. *Clement* the eight, was accused in the declaration vpon the articles of the Masters Sarbonists of Paris, that he was the son of an Whore, an Enchanter, a Sodomite, a forcer of women, and a master of all abomination: *Paul* the third, deliuered to *Alexander* one of his sisters against his wil, to be his Whore, to the end he might be made Cardinall of Hestia. And the other sister whom he had likewise defloured, hee caused to be made away by poyson, because he perceiued that shee did beare greater affection to others, then to himselfe. The same Pope *Paul* committed filthines with his owne daughter, *Constantia*; and with his neece *Laura Farnetia*, and set downe in his register, the number of fortie five thousand Whores from whom he receiued monthly the reuenue or taxation imposed for there vnchast conuersation. Many more like examples (say the Reformed) of the Popes villanies might be alledged, but it is to be feared that the cares of well disposed persons would be thereby offended. It remaineth therefore in the second place for the Reformed to proue that the Popes haue beene cruell tyrants: *John* the 13. caused the eyes of some of his Cardinalls to be put out, of others their tongues to be cut out, of others their noses, and of others their priue parts. *Boniface* the seventh, caused *John* the 13. by ambush or way-laying to be apprehended, and to haue his eyes put out, and suffering him

to

to die in prison, by that meanes obtained the papall Chaire: *Urbane* the sixt choosng new Cardinalls caused 7. of the old ones to be cast into prison, five of which he commanded to be put into sackes and cast into the water. *Innocent* the eight of set purpose, referred certaine Burgessees of Rome, who did exhort him to vnion and concord, to *Lewis* his nephew, residing or abiding in the Hospitall of the holy Ghost, where the said Nephew hauing at the said instant put to death two of them, he made them to be cast out of the window, saying, that the discord and sedition could not by a more conuenient means be pacified. *Sergius* the fift caused the body of *Formosus* to be taken out of the graue, eight yeeres after he was dead, and made him to be placed on the papall seate where hee caused his head with three of his fingers to be cut off (the other two fingers hauing beene before cut off by *Stephan* the fift) and all this being further put in execution according to his pleasure, hee further commanded to cast the sayd headlesse bodie, together with the head and three fingers into Tiber. O rage and outragiousnesse neuer before herd of, say the Reformed. In the third place the Reformed Christians doe declare the Popes haue beene possessed with Diuells, and haue familiaritie or commerce with euill spirits; For *Alexander* the sixt, bound himselfe by contract to the Diuell for his helpe and meanes to become Pope. *Paul* the third, was the cheefe among the Negromancers: *Benedict* the ninth by

Valer. Ansel.
Volater i. marfil.

3.
That the
Popes haue
had acquaint-
tance with
Diuels.

Brino Cardinal.
Luispra. lib. 6.

4 That Popes
haue beene
Atheists.

Vita Pontif.
Exempla Hnl.
& Aug.

Peter Prom.
Ren: Cardi.

Ben. Cardine.

Pantal.
Paul. Verger.

charmes called vp diuels into certaine woods, & by diuelish art or skill allured and entised into his armes all the women that he would. In the fourth place the Reformed shew that the Popes are prophane and Atheists. For wee read that *Leo* the 10. on a day answered *Petro Pembo* who alledged some place of scripture: It is a good while since sufficiently knowne, what profit and aduantage the fable of Christ hath brought to vs and to all our companie. *Nicholas* the first sayd, that it was more honest and decent secretly to haue carnall copulation with many Whores, then openly before all men to liue with a wife in marriage. *Siluester* the second, one day saying Masse was so troubled with the noyse of Diuels that with the very conceit and feare, he fell into a burning fever, and vnderstanding the Diuell would haue him performe his promise, hee required vpon his death-bed, that after his death they would cut off his hands, and his tongue, & his priue parts. *Gregorie* the seuenth, being in danger of death commanded that a certaine Cardinall should be called vnto him, to whom he himselfe confessed that he was worthy to bee punished with death, because hee had amonge much people and many nations sowed dissentions & seditions, and had wrongfully persecuted the Emperour *Henry*: Eating of Porke being by his Physitian forbidden to *Iulius* the second, he spared not to vomit this blasphemie; in despite of God &c. The same Pope *Iulius* being very angry for that a cold Peacock was eaten which he commanded

manded should be saued or set vp: brake forth into another blasphemy against the diuine Ma-iestie, and when one of the Cardinals sitting at his table, said vnto him, that his Holines should not be so angry for a matter of so small importance, *Iulius* answered him; If God were so angry for the eating of an apple onely, that hee catt our first parents out of Paradise, why should it not be lawfull or allowable for me who am his Vicar, to be offended for a peacocke, seeing it is much more exquisite & pleasing then an apple.

In the fift place, the Reformed shew, that the Popes are most cruell persecuters, which they proue by the examples following: *Iulius* the 2. in the space of seven yeeres, caused more then two hundred thousand to be murdered: *Gregorie* the ninth, caused to bee strangled against all right the Ambassadors of the Emperour, by whom he vnderstood, that *Ierusalem* was againe taken *Clement* the fourth, made publicuely to be beheaded *Conradine*, sonne of the King of *Sicilie*, without any reason, or lawfull forme of proceeding. And what needeth it, say the Reformed, to make here further mention of so many thousand persons, as the Popes haue caused cruelly to be martyred in diuerse parts of the world, and that onely for Religion.

In the sixt place, the Reformed Christians proue the treasons of Popes by certaine notable examples; for to cite say they, all the examples would fill a great booke. The Emperour *Fredericke* made a publique complaint in the assem-

5. That the Popes are tormentors,

Auld. Hut.
See *Gerbert.*
Gill. Duth.
Erasin. Coler.
Matthe. Paris.

See the Booke of Martyrs.

6. The Popes are traitors.

See how the
Emperour was
imprisoned &
released by the
Souldan.

7. The Popes
haue beene
poysoners.

*Verger. Agap.
Vice. Volater.
Mar. in Euseb.*

See Contaren,
Verger, and
other Authors

*Per. de Vines
lib. 6. Epist.*

bly at *Norenberch*, of the treason of *Alexander* the third, and that in the presence of the Princes of the Empire, causing openly to bee read before the said Princes there assembled, his owne traitorous letter which hee had sent to the Souldan or Emperour of the Turkes: *Gregorie* the second made a secret prohibition of paying to the Emperour his ordinary impost or customes. *Alexander* the sixt, tooke and hyred the Turkes to ayd him against the French. *Gregory* the 9. requested the Souldan by letters, not to restore the holy Land, but rather to doe his best for the dispatching of the Emperour.

In the seventh place, the Reformed prooue, Popes to haue beene poysoners: And first of all Pope *Paul* the seventh, caused his owne mother and neece to be poysoned, to the end that by this meanes all the hereditary goods of the *Fornas*ses might accrue or come vnto him. *Alexander* the sixt, put to death by poyson after the Turkish guise, the brother of *Gemene Baiezet*, Emperour of the Turkes, and that against all common right, and the law of Nations; for although hee were prisoner, yet the Turkes had beforehand ransomed and redeemed him for two sums of gold. And as the said Pope went about to do the like to certaine of his Cardinals, the Cupbearer erred in the pots or flagons, & having filled to him also some of the poysoned wine, hee dièd together with the Cardinals that drunke thereof. *Innocent* the third, gaue poyson to the Emperour in the Host, by meanes of a Priest.

In

In the eight place, the Reformed declare, that the Popes for the most part haue beene bastards and the sonnes of whores : For *Martin* the second, was the sonne of the priest *Palumbus*, a Negromancer, begotten on a whore. *Iohn* the second, was by whoredome the sonne of Pope *Landus* the first. *Sergius* the third, did beget *Iohn* the twelfth of a famous strumpet *Marozia*. Likewise *Iohn* the 12. had *Iohn* the 14. by a whore. Also the Priest *Leo*, begat *Iohn* the 16. *Gregory* the Bishop, *Benedict* the 8. and *Iohn* the 22. Likewise *Laurence* an Arch-priest, begot *Sylvester* the third. *Robert* the Monke, *Adrian* the 4. *Leo* the 10. *Clement* the 8. *Innocent* the 3. *Gregory* the 9. *Innocent* the 4. *Adrian* the 5. So that all those Popes before mentioned were begotten in villanous and ignominious whoredome.

8. Popes haue been bastards.

Finally, the Reformed produce also out of Histories, many prodigies and wonders, or miraculous signes and remarkeable punishments; by which the Almighty made it manifestly appeare, that all those villanies and filthy abominations aforesaid of the Popes, did greatly displease him.

Prodigies that fell out and came to passe by reason of the villanies of Popes, with strange punishments for the same.

And first of all concerning prodigies and strange signes; It came to passe at *Mapente*, in the time of Pope *Benedict* the third, that the Diuell hidden in the hood or coule of a Priest that gaue holy water, accused the sayd Priest in presence of all the people, to haue had carnall society the night before going, with the daughter of the chiefe officer. *Benedict* the ninth having beene

Sigebertus & Vincentius.

beene strangled by the Divell, to whom he had
 abandoned and given himselfe, there were scene
 at the same time great inflammations in the aire,
 in the shape of fiery houses and beames. In the
 time of Pope *Paschall* there fell out also diverse
 and sundry prodigies, and this especially, that
 at *Spire* blood dropped out of certaine loaves of
 bread. When *Lucus* the third was Pope, who
 had allowed of, and countenanced the booke
 called *Sacra Scortatorum*, that is to say, the sacred
 rite of Whore-masters; there was a great
 earth quake which overthrew in *Asia* many
 goodly Cities, & in *Sicilie* destroyed 25000. per-
 sons. In the yeere 1224. when the Dominicans
 or Iacobins passed through *Italie* into *England*,
 prodigious tempests did arise, which overwhel-
 med many temples, buildings, and trees, there
 fell also haile-stones as bigge as an egge. When
Vrbane the fourth was Pope, who ordained the
 day of the Sacrament, commonly called Gods
 Feast, and that by the perswasion of a woman,
 there appeared in the ayre a great Comet for
 three months together, the which after the same
 night that *Vrbane* died, appeared no more. *Ni-*
cholas the first, begot of his concubine or whore,
 a child that had haire and pawes like a Beare.
Iohn the 24. having assembled a Synod at Rome,
 there to invest the King of Hungary, Roman Em-
 perour, after that the Masse of the holy Ghost
 was finished, hee set him downe in his Papall
 chaire; at which very instant a hideous Owle
 flew to a beame right over against the Pope, and
 having

Ioan. Noxian.
 in illust. Batan.

having her eyes continually fixed vpon him, there sat and cryed til the Pope with-drew himselfe: and the second Session the same Owle came againe to the same place, and when they could not driue her away neither by noyse, nor with cudgels, they were at length enforced to giue over, or breake vp the sayd Synode, without having effected or concluded any thing. The day that *Leo* the tenth chose thirty Cardinals a great tempest of thunder and lightening did arise after such a manner, that the Chappell where the Ceremonies were performed with great solemnitie was stricken therewith, and the same also plucked the Image of the little child Iesus out of his mothers armes, & the Keyes out of Saint *Peters* hands. Many other signes and prodiges haue come to passe, but the Reformed passing them ouer with silence comes to the ample prooffe of certaine horrible punishments inflicted from heauen vpon the grievous sinnes & impieties of the Popes. Pope *Siluester Campanus* was banished from Rome by the strumpet *Theodore*. *Constantine* the second, was deprived at a Counsell of both his eyes, as also of his Papall authoritie, and afterwards shut vp in a cloyster. *Adrian* the fourth, flying from Rome came to Venice, in the attire of a Gardiner, where being hid in a couent hee was imployed in looking to the Garden. *Adrian* the fourth, was strangled or choked with a flie that flew into his mouth. *Iohn* the twentieth, being crushed vader with the fall of a vault of an house of pleasure, so ended his

Maruelous
punishments
of the wicked-
nesse of Popes.

See much of
this in the life
of the Popes
described and
set out by the
author after-
ward.

his life. *John* the eleventh, imprisoned by the souldiers of *Guydo*, was strangled with a pillow which they held hard or close vpon his face; *Benedict* the sixt, was by a Burges of Rome called *Cinthius* shut vp in the Castle Saint *Angeli*; there by him strangled for his enormous villanies. The bodie of *Boniface* the seuenth, who died suddenly was tied by the foote and thrust through with pikes, and being drawne along the streets was ignominiously cast into the Common place of buriall. *Lucius* the second enterprising to assault the Capitoll whether the chancellors for their safetie were retired, was so sharply encountered and stricken with blowes, that hee died verie shortly after. *Innocent* the fourth, hauing vniustly condemned to death *Robert* of *Lincolne*, because hee had reprehended or taxed the horrible impieties of Popes, as well by word of mouth as by writing, the sayd *Robert* hauing appealed to the Soueraigne Iudge *Iesus Christ*, a voice was heard at the Popes seate crying. Come wretched creature to the Iudgement of God. So that the next day the Pope was found dead vpon his bed, all his body being blacke and blew as if he had beene beaten, and brused with blowes of a cudgell. *Nicholas* the third died suddenly being stroken with an Apoplexie. *Leo* the tenth died laughing and drinking roundly. *Clement* the eight, hauing conspired with *Francis* king of France, against the Emperour *Charles* the fift, was afterwards imprisoned by the Captaines of the Emperour and derided after

after a strange fashion; and after, they had pill'd or sacked the Citie of Rome, he was restored to his pontificall authoritie but finally was stifled or smothered, with certaine Cardinals by the smoke of certaine Torches and waxen lights.

Hitherto haue we vnderstood the courses & reasons wherfore the Reformed Christians will not accept the Popes for there Iudges in matter of religion. For they say in the first place, that it is repugnant to all lawes and rights both deuine and humane that in this cause or sute Popes should be both accusers and Iudges. And that which is more according to the common Iudgment and opinion of the Canonists, the Pope alone cannot pronounce sentence vpon an heretic but must therein be Iudged also by others. Adding farther herevnto so many wicked acts of the Popes, whereof albeit they were not convicted and condemned, but onely accused, yet so it is that they not only cannot be Iudges in religion; but are also incapable of accusing the meanest person, before they haue sufficiently purged and excused themselves of all the before mentioned enormities. Finally for so much as this is agreeable to all naturall right and reason, that is to say that in all affaires and consultations of importance, euery thing be resolved vpon and concluded according to the opinion and sentence of the greater and principall part; especially when the greater part is esteemed or considered, not onely according to the number of persons, but cheifly according to the nature,

worthines

worthines and importance, of the whole affaire or matter, and goodnesse of the cause. And Considering that all the Realmes and nations heretofore mentioned which accuse the Popes doe largely extend and amount to the two principal parts of Christendome; & consequently there remayning for the Romane Catholikes but one of the principall parts of Christendome. The Reformed conclude that they may with all right & reason reiect the Popes as incompetent and vnlawfull Iudges; wherefore (say the Reformed) Let the Popes of Rome first and foremost purge themselves of all the aforesaid abhominable acts and hainous villanies whereof they are accused, or else if they cannot doe it, let them forbear to intrude themselves, in quality or title of Iudges, touching the differences of Religion. Otherwise the Reformed say, that they shal haue iust occasion to make that answer to Popes which was heretofore addrested or returned to Pope Iohn Bishop by the Greeke Churches; the which Churches, the Pope had written vnto then, that he alone was the head of all the Churches, and the onely, and proper Vicar of Iesus Christ, they answered him breefly in these termes.

The letter of
7. Churches to
the Pope.

We firmly beleue thy great authoritie ouer them that are subiect vnto thee, wee cannot endure thy great pride and ambition, wee cannot iustifie thy great conetousnes. The diuel be with thee, for God is with vs.

The Reformed come now to declare wherefore

fore and how farre forth they will not acknowledge the Councells nor admit them for their Iudge. For they refuse them as they say, for diuers and sundrie weightie reasons. And first of all they affirme that there are diuers Councells which haue grossly erred, not onely in discipline and outward order, but also in that which concerneth the honour of our Saviour Iesus Christ, whence it hath come to passe, that oftentimes Provinciall Synodes haue beene corrected and controuled by Generall Councells, and Generall Councells by provincially.

Secondly, the principall and best Councells haue not alwayes treated of all the points and articles of Christian Faith, but onely of certaine differences which were then most questioned.

Moreover it appeareth by Histories, that even in the best golden ages, the pride and ambition, or the curiosity or impudence and indiscretion, or else the dissolutenesse or evill carriage of certaine Bishops and Pastors hath beene such, as it seemes that oft-times in the Councells and Synodes, the Spirit of God did not governe, but rather the vncleane spirit, who then prevailed & got the vpper hand: In brieft, we reade that in these last ages such Councells haue beene held, as haue brought in and confirmed false doctrine, and vnprofitable, frivolous and hurtfull ceremonies; and that not by arguments or reasons, or by the authority of the Word of God, but rather by strong force, & by way of Armes. And to the end no man may think all this to be devised as a

Why the Councells are refused to be iudges in religion.

The 1. reason of refusall.

The 2. reason of refusall.

4

Whyne
further
in argu-
ment

The
reason
of
the
same

The
reason
of
the
same

Three periods
or partitions
of Time of the
new Testa-
ment.

false and malicious accusation: the Reformed affirme, that they can plainly proue it by a brieve rehearfall and register of the Councils; for who shall diligently search into ancient and moderne Histories, shall finde this to bee true, that even as following the ancient tradition of the house of *Elias*, all the time of the continuance of this world, is divided into thrise three thousand yeeres. In like manner all the time from the first comming of Iesus Christ vntill his last comming at the day of iudgement may bee fitly distributed into three periods or parts, in which also all Realmes and Principalities haue felt some alteration and change. We finde also that in those three periodes, or partitions of time, true Christian religion and the vniuersall Church hath increased and decreased like the moone.

For vntill about 500. yeeres after the birth of Christ, although that during the sayd time, certaine differences or controversies did arise, touching the person of the Sonne of God, and other very important points of religion, against *Ebion*, *Cerintus*, and diuerse other Heretiques; yet the truth hath alwayes obtained the vpper hand: And during those first five hundred yeeres, the Church of Christ flourished, being as it were in full moone. For in this first period, were held the Apostolicall Councils; and afterwards all the foure Oecumenicall Councils, that is to say, vniuersall of the Primitive Church. And indeed the first of all those Oecumenicall and Generall

was assembled or called at *Nice* by the Empe-
rour *Constantine* the Great, which confuted and
condemned the wicked Heretique *Arrius*.

Con. Nice.

The second was assembled or held at *Constan-
tinople*, by the Emperour *Theodosius*, which dis-
prooved and convinced the *Macedonian* Here-
tiques.

Con. Const.

The third was assembled in *Ephesus*, by the
Emperour *Theodosius*, the second sonne of *Arca-
dius*, which condemned the Heretique *Nestorius*.

Con. Ephes.

The fourth was called and held in *Chalcedon*,
by *Marcion*, and refuted and convinced the He-
retique *Eutyches*.

The Reformed protest, that they will most
willingly allow of the foure Creeds and Confes-
sions of Faith, ordained by those foure Generall
Councils, as faithfull expositions of Christian
religion, for so much as they be grounded vpon
the word of God.

Con. Chal.

But in the 500 yeers ensuing, falshood so strug-
gled and encountered with the truth, that so soon
as man began by little and little, to decline from
the true and right rule of holy Scripture, there
did forthwith spring vp diverse plants of false
doctrine, and of hurtfull ceremonies, which
more and more encreased: for albeit, indeede
in the fift Generall Council called by the Em-
perour *Iustinian*, in *Constantinople*, all they were
refuted which maintained that the bodie of our
Lord Iesus Christ was of immortall and incor-
ruptible nature.

The second
period of 500.
yeeres.

5. Con. Gen.

Also howbeit, that at the sixt generall Coun-
cell

cell which was celebrated and held in the same place, by the authority of *Constantine* the fifth, the Heretiques Monotholites were convinced and condemned. So it is that afterwards, and almost all the Councils ensuing, propounded and agreed vpon things altogether vnprofitable, or for the most repugnant to the expresse word of God. For in the seventh generall Council, which was first assembled by the Empresse of Constantinople, and from thence removed to Nice, it was held good and decreed, that Images should be honoured and adored, the which was not delt in or determined by the authority of the word of God, but rather by the force of a mightie army, for that purpose procured and called from *Thracia*.

The eight generall Council was held in *Constantinople*, vnder the raigne of the Emperor *Basilus*, where Pope *Adrian* by his Legates commanded to acknowledge the Church of Rome for the head of all other Churches, and that all lay and secular persons should be excluded from all election of Clerkes, or persons Ecclesiastical, so that thereupon so great debate and contention did arise betweene the Greeke and Latin Churches, concerning the primacy or chiefe, so that the controverlie is not at this day altogether determined and pacified.

The other five hundred yeeres next following, such Councils and Synodes were held, as decreed almost nothing which was good, but rather pernicious doctrine was therein confirmed

The 3. period
of 500. yeeres.

med and established. For prooffe whereof (say the Reformed) no more needs to bee done, but only to produce one Counsell of every age before mentioned.

In the Councell or Synod of Maience, at which both the Emperour and the Pope were present together with an hundreth and thirtie Bishops, the point touching the forbidding of marriage to Priests was discussed.

1049.

In the Councell of Brixia which was assembled by the Emperour *Henry Gregory* the seventh was deposed from the papall seate, by reason of his blasphemies and villanies aboue mentioned.

1080.

In the Councell of Paulschoen when the Emp. *Fredericke* would haue had the election of the Popes reformed; a debate or strife of 20. yeeres continuance was stirred vp & kindled which endured vntill the Pope had troden on the necke of the Emperour in the Citie of Venice.

1160.

In the Councell of Lions, *Innocent* the fourth made a decree against the Emperour *Henry* the second, and granted to the Cardinals power and leaue to weare red hats, and to ride on horsebacke.

1243.

In the Synode of Vienna in France, *Clement* the sixt solemnely pronounced his Clementines, and albeit that afterwards lying on his death-bed he commanded they should be burned, because he wel perceiued them to confirme diuers errors apt to entrappe or ensnare mens consciences: This notwithstanding his successor *John* the

1311.

I
twentie.

1414.

twentie three, did againe appeare and ratifie the sayd Clementines. The Emperour *Sigismund* caused a generall Councell to be summoned at Constance wherein Pope *John* the twentie three was dismissed of the papall seate, and *John Husse* & *Hierome* of Prage were condemned & burned; because they had embraced and followed the doctrine of *John Wicliffe* an Englishman, who among diuers other points of good doctrine taught that the Supper of the Lord ought to be distributed to the people vnder both kinds without the imagination and dreame of Transubstantiation.

1415.

In the time of the said *Sigismund* there was also a Councell held at Basil, where it was decreed that Popes should be subiect to Councels, and because this decree did greatly displease Pope *Engenius*, he caused the said Councell to be removed to Bologna, and from thence to Ferrara, and from thence againe to Florence. Finally *Iulius* the second, assembled & called the Councell of Laterane, and Pope *Paul* the third, the Councell of Trent, but for so much as the proceedings in those Councels were not according to the rules prescribed in the word of God. The Reformed mainetaine that they are not any way obliged or tied to their decrees. So by that which is before alledged it manifestly appeareth (say the Reformed) what kind of Councells and Sinods haue beene held in those last ages by them of the Romane Church.

1416.

Now concerning the diuersitie of repugnances

of

of

of Councils it is also easily to be discovered. For the Council of Chalcedon condemned Eutiches, but the Council of Ephesus did absolute and acquite him. The Council of Nice condemned *Arrius*, but the Councils of Saricea, Smernia, and Millan maintained & upheld him. The Council of Numidia where Saint *Cyprian* was president, would have all those rebaptized which were baptized by Heretikes; which the Council of Carthage did absolutely forbid. The Council of Ephesus which was held in the time of Pope *Celestine* did permit to communicate vnder both kinds, but that of *Constance* in the time of *Iohn* the twenty three, and that of Lateran did rigorously forbid it.

The Council of Chalaus did ratifie offerings for the dead, that of Carthage reiected them. The Council of Ancyra, & of Nice, of Gangra, of Coletan, and of Elibere, did all consent to the marriage of Priests, and other Ecclesiasticall persons; but the Councils of Nercesaria, and of Chalcedon, and of Agatha, and diuers other Councils did secretly forbid the same. The Council of Toletua allowed Priests to keepe Concubines; but the Council of Carthage and that of *Basil* in the time of *Eugenius* the fourth, did sharply forbid it.

The Council of Pope *Alexander* did forbid to heare Masse by a Priest that kept a Concubine, which *Lucius* the third did permit. The Council of *Gangra* condemned all them that ordained or commanded new traditions to the

Repugnances
of Councils.

Dist. 32. Con.
prater. host.

Dist. 4. de Cons.
con. Non. host.

Dist. 15. de
Conf.

As also *S. Austine* aduiseeth vs verie well, that is to say, that in differences of the Church we must neither follow the authoritie of the Councell of Ephesus, nor the Councell of Arminium, seeing we are not therevnto obliged, but rather that by the authoritie, and force of the holy Scripture we should set and weigh cause against cause, & reason against reason. Also that we

ought to giue more credite to a Lay-man who speaketh the truth accoring to that which is contained in holy Scripture, then to a general Council alledging falshoods contrary to the Scripture.

Here now further followeth the third kinde of Iudges, that is to say, the ancient Fathers, which are also produced as Iudges of religion by them of the Church of Rome; but they of the Reformed Church will not admit them absolutely for their Iudges. For first of all (say they) that there are very false doctors that are very ancient, and which is more, ancient Fathers haue also confessed of themselves, that they might all erre and bee deceived. On the other side, because that in the ages ensuing, the false opinion and peruerse perswasion touching the invocation of Saints deceased, the too great veneration or reuerencing of Martyres, the allegoricall and too curious exposition of holy Scripture, single life or abstinence from marriage, Monkerie and Monasticall or retyred kind of life, and the great number of ceremonies haue bin long since so deeply rooted, that euen some learned Doctors haue not onely endeauoured to suppress the aforesayd errors, but contrariwise, haue rather vpheld them, partly thorough couetousnesse, partly of ambition, partly also of set subtle purpose. The which the Reformed say, they can plainly proue by diuerse and sundry examples, but they suppose that those ensuing will satisfie for this purpose.

All Christians acknowledge in the first place

The ancient Fathers cannot be Iudges in Religion.

The faults & errors of the Fathers.

Tertullian.

Tertullian for a good ancient Father and an vn-
corrupt and Orthodoxe Doctor, so farre forth
that he confuted by the written word of God the
Heretiques *Marcion* and *Praxias*, both which
denied the divine and humane nature of Iesus
Christ: but for so much that he maintaineth the
error of the *Chilists*, and disalloweth of second
marriages, all Christians must confesse he erred.

Cyprian.

Cyprian held very true opinions of the holy
Trinity, of the Baptisme of little children; and
of the right vsage of the holy Supper; yet here-
in also hath he failed, that is to say; That hee
holdeth that such should bee baptized againe, as
were formerly baptized with Heretiques, that
hee too excessively praiseth single life, and ab-
staining from marriage.

Ambrose.

Saint *Ambrose* hath written diverse godly
bookes of the holy Trinity, and of the doctrine
of Iustification; but the suborned or suppo-
sed books in our time published vnder his name,
are refused by the Reformed.

Hierome.

Hierome hath greatly edified the Christian
Church by his writings, wherein hee teacheth
that the true regeneration or renewing of man,
proceedeth not from the power and naturall fa-
culties of free-will: but hee greatly over-shoots
& denies himselfe when he so much disesteemes
and disgraceth the state of marriage, as to pro-
nounce her a whore that after her first marriage
marrieth againe.

Augustine.

Saint *Augustine* being the most vn-
corrupt Doctor of all the ancient Fathers; hath in truth
done

done great service to the Church of Iesus Christ, when hee fundamentally by the Word of God confuted the *Arrians*, the *Manicheans*, the *Dona- tists*, and the *Pelagians*, but for so much as *manet hoc*, that children should receive the Lords Supper, herein hee did not sufficiently consult with the Word of God.

Saint *Gregorie* held a good opinion, in saying that hee was Antichrist who caused himselfe to be called supream and vniversall Bishop, yet did hee greatly erre in forbidding and infringing the lawfull marriage of Pastors and Ministers of Gods Word; when he thus writeth; That it is by no meanes lawfull to renounce or giue over a monasticall life, and when hee is so carried away with apparitions, spirits and, visions, that hee is absolutely repugnant to the Word of God.

Furthermore how (say the Reformed) can we simply accept of the ancient Fathers fully and wholly for our Iudges, considering that our accusers the Popes themselues, doe not allow and admit all the sentences & testimonies of the ancient Fathers. *S. Ambrose* saith, that for honesty sake and for seemly respect vnto the dead, they should be suffered to remain at rest in their graues. *Gelasius* saith, that the substance or essence of Bread & Wine in the holy Supper remaineth inseparable, even as in our Saviour Christ the humane nature abideth vnited with his owne nature. Saint *Augustine* saith, that it is presumption to conclude or determine any thing on any side in diuine things

Gregorie.

Sentences and testimonies of the Fathers contrary to the doctrine of the Church of Rome.
Ambrosius.

Gelasius l. 1. de Abz. in Con. Re.

Aug. l. 2. per. morit. cap. vlt.

*Calix. dist. 6. de
Con.*

Cyp. l. 1. epist. 2.

*Apol. eccl. hist.
lib. 5. cap. 22.*

*Paph. h. st. lib.
2. cap. 14.*

Cyp. l. 1. epist. 3.

*Aug. con. Crosc.
cap. 2.*

*Amb. lib. 2. de
Offi. cap. 18.*

*Aug. s. l. xlv.
de civ. dei. lib. 19.*

things which are obscure, without cleere and manifest testimonies of holy Scripture. *Calixtus* distributed the Sacrament of the holy Supper to all the Church, and debarred from it dissolute persons, and excommunicated all them which being present in the assemblie received not for all that the supper of the Lord. Saint *Cyprian* sayd, that the blood of the Lord ought not to bee denyed to Christians, for the confession whereof they are bound to shed their blood. *Apollonius* taxed *Mintianus* with this heresie among others, to haue beene the first that had instituted certaine lawes and ordinances concerning fasting. *Paphnutius* maintained that marriage should not bee forbidden to Priests or Pastors of the Church, declaring that the company with a mans owne wife is chastitie. Saint *Cyprian* affirmeth, that the Lord Iesus alone is to be hearkened vnto concerning whom it is pronounced or commanded, heare him. Also, that we must not regard what they which haue beene before vs haue said or done; but what Christ who is before all hath commanded. S. *Augustine* saith, that the Christian Church should not lift it selfe vp aboue Christ, because hee iudged alwaies truely and rightfully; but Ecclesiasticall Iudges often faile and fall into error. Saint *Ambrose* saith, that religion and diuine service requires neither gold nor silver, and also that by gold we haue not the fruition of those things which cannot be bought for gold. *Spiridion* saith, that hee did freely cate flesh vpon such dayes as others did abstaine from it,

it, because he was a Christian: *Austine* writeth that Monkes shuld not liue on other mens goods, although they were continually occupied in speculations or contemplations, in praying & studying: *Epiphanius* saith that it is a shamefull and vile thing to see in the Churches of Christians any Images painted, or resemblance of Christ, or any other he or shee Saint.

Now then forsomuch as the Church of Rome it selfe transgresseth and passeth ouer such and like sentences, and maximes of the ancient fathers and doctors; I pray you with what right (say the Reformed) can it prescribe to others to obserue fullie and wholie that which it selfe leaues, yndone and vnregarded.

And since that neither Popes nor Councells nor fathers can in any sort decide this contro- uersie and difference in religion, to whose Iudg- ment then must wee referre and yeelde our selues? Must we relie vpon Traditions? By Tra- ditions must be necessarilie vnderstood either *Ritus*, the *rites*, the ordinarie vsages or Customes of the Church: or else Christian doctrine it selfe. Concerning vsages or customes Eccle- siasticall, how ancient soeuer they may be, not withstanding so far forth as they are either hurt- full or improfitable or repugnant to the word of God, or haue beene heretofore abrogated or disanulled they should by no meanes bee tole- rated, much lesse entertained or obserued in the Christian Church. For the Lord expressely forbid- deth to serue or honour him with a doctrine for-

*Aug. super
meno. v. cap. 17.
Epiphanius.*

That traditi-
ons cannot be
Iudges in reli-
gion.

*Euseb. lib. 3.
hist. cap. 4. lib. 5.
cap. 8.
Irenaeus lib. 3.
cap. 14. lib. 1.
cap. 13. 12.
Tertull. in pra-
script. ad haeres.*

*Tertull in pra.
fat. heres.*

ge d ordeuised out of mans braine or fancie. And concerning Traditions which concerne doctrine they must necessarily containe either the written word of God, or the words and expositions of the faith against Heretikes which by consequence are drawne and fetched from the foundation of the holy Scripture; or else Traditions of doctrine comprehend and containe things either added or diminished and taken away from the written word of God; be it apparently done or couertly.

When by Traditions the written word of God is vnderstood, or the Creede and Orthodoxe expositions of Christian faith, who would not most readily, and willingly embrace & allow such Traditions? But if by traditions be meant things inuented and deuised beside and against the word God, who would not set light by and reiect them that is desirous to keepe a good and sound conscience before God? Moreover what vertue and authoritie, Traditions can haue to suppress or appease the debate and differences about Religion, auncient Histories doe sufficiently certifye. For whereas in times past a great contention did arise in the Church about the feast of Easter, and that such a stirre and contention, that almost all the world was there with disquieted. Both be tooke themselves for their refuge to the Traditions which are called Apostolicall, which are neither written nor contained in any certaine booke; and whereas either partie maintained that they obserued the feast of Easter at the same

*Aug. ad Lasu-
lam Epist. 8.*

verie time which was ordained and set downe by the Apostles, at length the matter came to this point, that in such & the like indifferent things the Christian Churches should be left to their libertie. So that by this example it manifestly appeareth, how weake humane traditions are to remone and determine differences in religion.

Shall they then be miracles which must give vs to vnderstand who follow the better partie, and which is the true Catholike Church. It is impossible (say the Reformed) because the end or purpose and gift it selfe of miracles now ceaseth. For in these dayes no new Gospell or strange doctrine is Preached in the Christian Church, which hath neede to be confirmed by miracles, but the same doctrine is taught which our Lord Iesus Christ, and his Apostles haue long since sufficiently confirmed and sealed by their miracles.

Moreouer we doe not reade that all such as haue heretofore reformed Religion and diuine seruice haue done miracles. In which ranke and number wee may reckon and place *Iohn Baptist* vnder the new Testament, and vnder the old testament, *Asaph, Ethan, Iedithem, Iliman, Core,* and certaine Prophets. And if the gift of doing miracles be not referred to the onely and wise gouernement and guiding of God, miracles cannot confirme any doctrine: It being verie certaine that euen the miracles of Iesus Christ, as excellent and full of efficacie as they were, did not helpe forward the obstinate Iewes towards

De. x. i. hof
The
D

*Irenaeus Epist.
vit. Epist. Rom.
Aug. lib de
vera religio.*

That miracles
cannot be true
workes of reli-
gion.

That the per-
sonall success-
ion of Popes &
Bishops can-
not be Iudges
of true Re-
ligion.

1 Chron. 22.

30.

Ierom. 10. 35.
& 8. 16.

Luk. 11. 19.

Ioh. 12. 26.
2 Thes. 2.
Deut. 13.

That the personall succession of Popes & Bishops cannot be Iudges of true Religion.

That the personall succession of Popes & Bishops cannot be Iudges of true Religion.

That the personall succession of Popes & Bishops cannot be Iudges of true Religion.

Chion 22.

Chion 22.

Chion 22.

Chion 22.

Christian faith and true pietie: Finally, how (say the Reformed) should miracles in themselves and of themselves be necessarie markes or tokens of true religion; seeing it is most evident that Antichrist himselfe, and the false Prophets haue shewed and done many signes and miracles, and so may doe in time to come. Wherefore the Reformed affirme, that all such as at these dayes require miracles, should be themselves esteemed maruulous men and strange monsters, seeing that they relie so much vpon miracles, after that the gift of them haue long agoe ceased. Howbeit for all that we cannot, but account it a kind of miracle that true Religion & Christian doctrine, should be Preached and advanced or set vp without miracles, among such resistances and furious endeouours of Antichrist. Shall it be then the continuall succession of the Bishop of Rome, that must distinguish the true Religion from the false? No man surely can denie, but that there is a succession of true doctrine, and a succession personall, of persons only; and therefore the Reformed maintaine, that when succession of persons is accompanied with the succession of true doctrine Prophetical and Apostolicall, that then without all doubt, such a succession is of great efficacie. And in this sense and meaning it is, that heretofore all the Orthodoxe doctors of the Christian Church opposed their successions against heretikes. For he that maketh profession of a doctrine (those are the words of *Nazianzen*) is also per-
taker

taker of the the same Throne, Chaire, or State; but he that embraceth contrary doctrines, such an one shall not be accounted as a true successor. And this second hath the name and title, but the first hath true effect of succession, without which succession is but a bare following of one thing after another, when the disease is said to succeed or follow after health, darknes after light, tempests after calme, folly and rashnesse after wisdom and prudence, lees or dregs after wine or beere: Also as we say, that *Nero* succeeded *Augustus*, and *Cambyfes* *Cyrus*: Considering then, that the succession of the Prophetical and Apostolicall doctrine hath long since ceased in the Church of Rome, the Reformed conclude, that the ordinarie succession of the Popes of Rome, and of the Bishops of the Romane Church, is not sufficient to establish true religion, nor in any sort thereof to determine.

But it may be they of the Romane Church, will demand of the Reformed Christians, at what time, and vnder what Pope the succession of true doctrine was interrupted, changed, and altered? To which the Reformed answer; that the Popes and Bishops of Rome must be distinguished and divided into three ranks or sorts: For first all, the Reformed deny not, but that from *Linus* to *Melchiades*, the first Bishoppes of Rome (being thirty and one in number) were faithfull Pastors of the Church of Christ, who laboured in the vineyard and harvest of the Lord even vnto death; and therefore they may rightly be called starres, remayning in the right hand

Hitherto continue the words of *Naxianzen*.

When the succession of doctrine ceased in the Romane Church,

The first ranke of Romane Bishops.

The second
sort of Popes.

The third sort
of Popes.

Apoc. 17.

Apoc. 17.
Apoc. 20.
Apoc. 9.

The consent
and accord in
the outward
service cannot
be a marke of
true religion.

of our Lord Iesus Christ: but from *Syluester* the first, to *Sabian* the *Thufcan* (thirty three in number) they (say the Reformed) were but Bishops with Miters, which albeit they were not the worst, did notwithstanding by their traditions and decrees, prepare the state and throne for the great Antichrist. All the other Popes from him vnto the Pope at this present, are called and held by the Reformed for Antichrists, in such sort notwithstanding, as that the first of those Popes vnto twenty and nine after *Boniface* the first, and *Leo* the fourth, are accounted to be in the kingdome of the great Beast: the other thirty and one Popes ensuing from *Iohn* the eight vnto *Iohn* the seuenteenth are registred and recounted in the kingdome of the great Whore: and the other nine and thirty Popes succeeding vnto *Celestine* the fourth, belong to the kingdome of the great Dragon: and all the last Popes from *Innocent* the fourth, vnto the present Pope, which exceedeth the number of fiftie, are crowled or numbred in the kingdome of Grasshoppers, according to the ancient prophesie, which the Lord hath vouchsafed to reveale vnto vs concerning the kingdome of Antichrist. Beholde how plainely it appeareth (say the Reformed) that the personall succession of Bishops is of very smal importance and authority to decide the difference of religion. But yet (say they of the Roman Church) cannot the vnion, good agreement, and consent in publique doctrine and outward service demonstrate

strate which is the true Catholique Church.

To which the Reformed reply, that it bare consent and accord in outward service could performe so much, that then neither the Iewes, nor the Turkes, nor any other Heretiques, Pagans and Infidels, could bee excluded from the Catholique Church; for as much as experience in all times doth sufficiently proue them marvelously to agree, and to be of one iudgement and consent in their perverse heresies and false errors. whereas contrariwise, wee see often-times great and excellent Orthodoxe Doctors, to haue had sharpe and bitter dissention and contention one with the other. Betweene *Paul* and *Barnabas* such strife was stirred and kindled, that one departed from the other; even so *Peter Alexandrine* and *Melitus* did strife and contend each against other; as also *Epiphanius* and Saint *Crysoftome*; Saint *Ierome*, and Saint *Augustine* and *Ruffin*; likewise *Caril*, *Iohn* of *Antioch*, and *Theodoret*. Yea pagan Infidels haue often vpbraided and reproched Christians, for their disagreement and disunion: Whence it appeareth more cleere then the Sun at noone-day (say the Reformed) that as externall agreement, or the onely vnion and consent in the outward service of God, cannot decide or determine of the truth of religion; so on the contrary part also, every kinde of dissenting and partaking is not by and by a token or marke of false religion. Yet with this *proviso* or *caution*, that the foundation of the truth be not subverted by the debate and difference in the dissention.

Shall

Dissention of
diverse excel-
lent Doctors.
Act. 15.

Soz. l. 1 c. 16.
Soz. l. 4 c. 32.
Orig. con. Cels.
lib. 7. Srom. 7.

That the most
ancient custom
is not a marke
of the true
Church.

Gen. 7. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

That the only
written Word
of God should
be Iudge of
religion.

Shall it be then the cōmon & publike custom of diverse ages that can shew vs where we must seeke and find the true Church? The Reformed answer, that as the eternall God hath expressly forbidden the faithfull to permit and suffer his eternal and divine truth in any sort to be impayred, defaced, or diminished, either because of time, or proscription of many yeeres, or by any custome bee it never so ancient: or by any conspiring and generall assent whatsoever, yea although it were of the whole world. So that wee see that the good Patriarch *Noe* with all his familie, although hee saw all men to conspire and consent together in impiety, and dissolute life, it being growne to a custome in certaine ages afore-going, hee notwithstanding did rather embrace with those of his familie divine doctrine, then consent with all other to the impiety and prophanation of the whole world; Must it then bee the Church that ought to suppress and compound all these grear controversies in religion? The Reformed say, that first and foremost we must learne well to distinguish the true Church from the false Synagogue and the assembly of the vngodly; which cannot be effected by any other meanes then by the only written Word of God. Must then the holy Scripture be full and sole, or competent Iudge of the difference and state depending betweene these disagreeing and divided inheritors? The Reformed Christians are altogether of this opinion, and thereupon are fully resolved.

For

For indeed they maintaine and certainly shew with *S. Austine*, *S. Ciprian*, and diuers other very ancient fathers and Orthodox doctors, that the things which are necessarie to the saluation of the faithfull, and children of God, are all exactly contained in the written word of God which is commonly called the holy Scripture. For Saint *Austine* verie well saith. It is only to the bookes of holy Scripture now called Canonickall that wee must attribute and giue this honour and reuerence firmly to beleue that none of their authors haue tripped or erred in their writings: But concerning other writers and authors we reade them in such manner, that although they haue beene verie holy and Godly and of much knowledge, yet so it is that wee hold not, what they haue written for true only because they taught this or that; but because they haue beene able to perswade, and to make vs vnderstand it so to be, either by those Canonickall writings or by some other reasons, which in substance agree with the truth and word of God. So that wee owe this onely to the Canonickall Bookes (as Saint *Austine* saith els where) that is to submit our selues to them without any contradiction. Moreover it may be lawfull to refuse any other writings, and to varie from them in opinion, but all persons must yeeld consent to the Canonickall writings be he Laicke, be he Priest, be he King, be he Emperour, let him giue heede and attention to the holy Scripture, for in the whole world nothing can be found so holy,

L

and

Luk. 16.
Io. 4. Io. 6.
Io. 15. Act. 28.
Pro. 30.
2 Tim. 3.
Esa. 8.
Aug. tract. in
Iohan. ca. 11.
Chrysost. hom.
41. c. 22, in Ioh.

Lib. de na. &
grac. cap. 6.
Con. Faust. lib.
cap. 5. ad Oros.
cap. 11. ad Pan.
ad Fortun. lib. 2.
Con.

Crescon. gram.
cap. 32. Ad
Vnam Don:
Epist. 4. 8.

1. Luk. 12.
2. 10. 4. 10.
3. 10. 1. 10.
4. 10. 3. 10.
5. 10. 1. 10.
6. 10. 1. 10.
7. 10. 1. 10.
8. 10. 1. 10.
9. 10. 1. 10.
10. 10. 1. 10.

1. 10. 1. 10.
2. 10. 1. 10.
3. 10. 1. 10.
4. 10. 1. 10.
5. 10. 1. 10.
6. 10. 1. 10.
7. 10. 1. 10.
8. 10. 1. 10.
9. 10. 1. 10.
10. 10. 1. 10.

and so necessarie as the holy Scripture. What
I pray you can be found or met with all more
cleare and euident, then all those excellent testi-
monies and sentences of Saint *Austine*. And in
truth, say the Reformed, if we could once come
to this point that God himselte might be ac-
knowledged to be Iudge of all differences in
Religion, and that by his voice which clearly
foundeth and vitereth it selfe in the writings of
the Prophets and Apostles, we would not refuse
likewise to accept and allow the Councells, Fa-
thers, and Miracles, and such like for deposed
witnesses in this cause or action. Provided al-
waies, that first of all distinction be discreetly and
considerately made between the true Church,
which is the assembly of Iesus Christ, and the
Sinagogue, and assembly of Sathan; betweene
the auncient fathers and Orthodoxe doctors
worthy of credit; and Heretikes; betweene the
lawfull Councels and Synods; and Tirannicall
Councels & Sinods; betweene the true writings
of Orthodoxe men; and bassard bookes or
suborned writings; betweene true miracles, and
and counterfeit ones: betweene rightfull suc-
cession of true Doctrine, and the disguised suc-
cession of persons; betweene true consent and
holy Vnion, and peruerse and obstinate com-
plotting and agreement in opinion. Briefly be-
tweene the true Traditions of the Apostles, and
the falle glosses or expositions of men: Herevn-
to replie they of the Romish Church and de-
mand how all this can be effected by the written
word.

word of God, seeing that in like manner all Heretikes defend arme or strengthen themselves with this written word of God. The Reformed answer, that Heretikes cannot more conveniently and fitly be confuted and convinced (which abuse this holy Scripture) then by the same written word of God, the which onely and alone can suppress and determine all controuersies in religion; for as Saint *Austine* verie well saith, we must by no meanes Iudge or controule the bookes of the Prophets and Apostles, but we ought rather according to those bookes to Iudge of all other bookes of Religious professors, or of Infidels. Euen so we see that our Sauour Iesus Christ confuted and confounded by the holy Scripture, the Scribes Pharises and Sadduces, yea Sathan himselfe all which abused the Scriptures; So likewise Saint *Stephen* conuincd the Iowes, and *Philip* conuerted the Eunuch of Queene Candace by the holy Scriptures. In like manner did the Apostles confirme the doctrine of the Gospell by the writings of the Prophets. And the Iewes of *Berea* compared the Preaching and doctrine of the Apostle *S. Paul* with the doctrine of the Prophets, by this meanes trying whether it agreed with the writings of the Prophets. In summe after the same manner the Councell of *Nice* condemned the Heretike *Arius*; that of *Constantinople* the Heretike *Macedonius*; that of *Ephesus* *Nestorius*; that of *Chalcedon* *Eutiches*; that is to say by the onely word of God.

How the Scripture may be Iudge albeie all Heretikes abuse it.

Ad Cresum lib. 2. cap. 31.

Mat. 12. & 4.

Act. 6. 7.

*Aug. de con sen.
Epist. 161. lib
3. Con ca. 6.
Soyom. l. 1. c. 3.*

*These are the
very words of
Saint Austen
lib 2 cap 32.
contr. Crest.*

*That the
Scripture is
neither hard
nor obscure.*

Even as Saint *Augustine* also convinced the Heretique *Pelagius*, and *Tertullian* the Heretique *Dispeas*: Briefly all the other faithfull Doctors have so resisted (that is) by the holy Scripture all Heretiques. Wherefore as (Saint *Augustine* very well saith) Let no man in disputations presumptuously object or oppose against vs the writings of the ancient Fathers or Councils, for we hold them, not in themselves Canonically, but doe examine them by the Canonically writings; and whatsoever agreeth with the authority and excellency of the holy Scripture, wee accept of with commendation; but that which accordeth not therewith, wee reiect it with their leaue and consent.

If they of the Romane Church reply, that the holy Scripture is obscure, and hard to be vnderstood; Saint *Augustine* answereth them, that wee more certainly wade or passe through the holy Scripture, then through Traditions. For when we will diligently search into it, being darkened with some obscure words, nothing wil ensue that can breed any difficulty, or if there doe arise any difference or doubtfulnesse, it must be at length cleared and decided by sundry more plaine testimonies of the same Scripture. And indeed (as the same ancient Father saith) the holy Ghost hath so tempered and composed the Scripture, that whatsoever seemeth obscure in one passage, is more cleerly expounded in some other. Wherefore the Reformed conclude, for all the reasons afore-saide, that this is the only means

meanes, powerfull to satisfie and appease those two pretending or contending parties; that is to say, if endeavour be vsed to suppress and decide by the pure Word of God the controversies aboue mentioned, adiudging that alone to bee the true religion and Catholike Church, which agreeth fully and wholly with the Word of God, rightly expounded, and vnderstood according to the same Word of God, and the Analogie of the Articles of the Christian Faith. They of the Romane Church pondering these reasons of the Reformed Christians, doe protest, that albeit indeed they well perceiue the religion of the Reformed not much to decline from the written Word of God, and if it wholly accord with the same, that yet they would not hold and pronounce the same Reformed religion to be good, because (say they) the sayd Reformed religion was first set on foot and published by Heretikes, and Doctors that were not sent by God, nor had a lawfull calling, and who were innovators and new devisors in religion. The Reformed Christians doe earnestly entreat, that they of the Romane Church would not accuse them of such faults, that is to say, of heresie, vnlawfull calling, and innovation or bringing in of novelties; but rather perceiving their religion to consent and accord with the truth of God, contained in the writings of the Prophets and Apostles, that they would imbrace the Reformed religion. For first of all the Reformed Christians complaine very much of the wrong that is offered them, in ac-

The exception
of the Church
of Rome.

The answer of
the Reformed.

*Lib. 2. cap. de
Har. 2. Man.
Ioan. Auent.
lib. 3. Annal.*

Antipodes are
they which
tread against
our feet.

Glos. dist. 10. ca.

Mul. dist. 2.

Euseb. l. 5 c. 26.

Lib. confes fol.

274. 6. 4. Ar.

*Flor. hist. par. 3.
cap. 13.*

Who ought to
be held for
Heretiques.

vling their religion of heresie, because they can
proue that such are not Heretiques, as in some
points dissent from the opinion of the Romane
Church, neither they which maintain that there
are Antipodes, as Pope *Zacharie* did thinke; nor
all they which will not obey all the commande-
ments and ordinances of the Pope, as the Cano-
nists haue determined; nor they which giue not
consent to the celebrating of Easter, as Pope *Vic-
tor* appointed; neither they which belecue not
all the traditions which are instituted & observed
as good and godly by the Romane Church: For
then all such should be heretiques as belecue not
that *Dominick* wrought more miracles then our
Lord Iesus Christ, and all the Apostles: Also
that the said *Dominick* is greater then *Ioh. Baptist.*

Moreover, that we must firmly beleue all the
Legends of Saint *Francis*, *Bernardine*, and other
such like, vnder paine and penaltie of being
damned, excommunicated and burned as Here-
tiques. To conclude, all those must not bee re-
puted Heretiques, which beleue not that all
Emperours, Kings and Magistrates, and conse-
quently all humane creatures are subiect to the
power, and to the outward sword of the Popes.
But the Reformed Christians esteeme them to be
Heretiques; First of all, which bring into the
Church of Christ, such a doctrine as is repug-
nant to the Analogie and rule of Faith, briefly
contained in the Apostles Creede. Secondly,
such as turne aside from the true Catholique
Church, that is to say, vniuersall: which retaines
the

the pure doctrine of God. And finally, such as beeing often and seriously admonished, doe notwithstanding absolutely persevere in their errors, for which they haue beene many times reprehended and condemned. The Reformed now protest, that they haue not declined or gone astray one whit, from the Analogie and rule of Christian Faith, and confession of the faithfull, nor from the foure most ancient generall Councils, that is to say, of *Nice*, of *Constantinople*, of *Ephesus*, and of *Chalcedon*; nor from the Creed of Saint *Athanasius*, nor finally from any part of the Word of God. They further protest, that they were never lawfully cited in due and rightfull forme and manner, or condemned by competent Iudges, nor convinced of any errors, but rather that they alwayes either rendred a reason, and made confession of their Faith, or haue appealed publicquely to a generall free Councell of all Christendome: For touching the Councell of *Trent*, that it was not free or open they can (as they say) cleerly proue by Histories, in which it appeareth manifestly, that *Cervinus Pelus*, and diuerse other Cardinals were excluded from this Councell; as also *Iaques Naelaist*, Bishop of *Clodiafossa*; *Dominicke Withelme* of *Venice*; *Paul Kerger* Bishop of *Iustynopolis*, with certaine others; and that onely because they were suspected somewhat to incline to the Reformed religion, and for certaine reasons and speeches which they deliuered or vttered against the Popes.

The protestation of the Reformed Church.

That the Councell of Trent was not free.

Con-

Concerning the sending and calling of the Reformed Doctors, which first did repugne or resist the Sea of Rome; the Reformed affirme, that they were called in part immediately, that is to say, they were called by God without any outward means, and that God disposed their hearts, enflaming them with a true zeale for the advancement of his glory, and of the kingdome of his Sonne Iesus Christ. In part also mediately, that is to say, by outward meanes; that is, by the approving, enccouragement, and forwarding of Christian Princes, Lords, and Magistrates, stirred up by God for this purpose; as also diverse Nations which with humble prayers praise the Lord for so great a grace and singular benefit of Reformation. And this is not onely lawfull for Christian Princes and Magistrates to doe, but they are bound and tyed vnto it by the duty of their Calling at all times, when the outward and visible state of the Church requireth any reformation of errors, which may haue crept into the Church by the malice or bad dealing and ignorance of the Pastors. That is manifestly perceived (say the Reformed) as well by the expresse commandement of God, in so many places of his Word, as by all the notable examples of *Ezekias*, *Iosaphat*, *Iosias*, and diuerse other religious Kings that feared God, who in their time caused the service of God to be reformed, which was corrupted with Idolatry and superstition, as the holy History at large doth testifie.

Finally, whereas they of the Romane Church

accuse the Reformed religion of novelty. The Reformed Christians therevpon complaine that thereby great wrong is done vnto Gods truth; because the Reformed plainly shew that they neither acknowledge nor make profession of any other doctrine then that by which *Adam, Seth, Noe, Abraham,* and all the other Patriarches and faithfull men haue beene saued, and the which our Saviour Iesus Christ, his Apostles, and the first six Counsels, and the most ancient Fathers, and Orthodoxe Doctors haue deliuered and set forth: So that finally the diuel, whilest the workmen did sleep, hath filled the Lords field with so much darnell that the good corne can scarcely be discerned and perceaued: For albeit our Lord God hath alwayes firmly decreed to maintain & continue his Church: yet his will is not that his Church should be alwaies a like flourishing and prosperous, but like the moon he suffers it sometime to encrease, sometimes to be in the waine or decrease, euen so we see that in the time of *Noe* there were but eight persons saued in the Arke from the waters of the flood. It is also sayd that in the time of the Prophet *Elias* there were 7000. which embraced the true doctrine: Likewise when the coming of Iesus Christ was expected, the Church was so obscure and concealed that scarce one faithfull person seemed to be remaining. In like manner after the happie birth of our Saviour the Christian Church began to decline by little and little for the space of 1500. yeres. For in the first 500. yeres falshood

M

began

The doctrine of the Reformed is not new.

The church of Iesus Christ was never wanting

Gen. 7.
1 King 19.
Mat. 2.

How true doctrine was by little falsified.

That the
Church of Ie-
sus Christ was
never wanting.

began to oppose and resist the truth. In the other
500. yeeres ensuing truth began to give place to
falshood, and at the length in the last 500. yeeres
truth was so subdued and opposed by falshood,
that she could in a manner no where shew or ma-
nifest her selfe. All this notwithstanding, hence
it followes not, that the Church either hath been
at sometime abolished or extinguished and quite
smothered; or that the Reformed doe contend
and strive against the true Church. For the
Church of Christ hath ever subsisted, beene
and continued, and shall endure so long time as
the Lord Iesus Christ shall raigne, vnder the sure
protection and safegard of whom it is secu-
red and defended, howbeit notwithstanding the
outward forme is not alwayes alike visible and
apparent. So that the Reformed maintaine, that
they impugne or go not against the true Church
in any sort, but together with the same they call
vpon & adore with perfect vnion one selfe-same
God, belieue in one alone Iesus Christ, who hath
bin in all times called vpon & worshipped by all
the faithfull children of God. But the Reformed
Christians protest on the other side, that they are
separated from that Synagogue or Assembly
which hath not retained or preserved true faith
and religion, but advanced humane traditions
aboue diuine Oracles, w^{ch} would lay vpon mens
consciencs burdens insupportable, which hath
attempted imperiously to beare sway ouer their
faith, forbidden and hindered the pure preaching
of the Word of God, and the due and rightfull
ad-

administration of the Sacraments, which is accustomed yeerely to excommunicate them, together with all the Christian Churches of *Africke, Egypt, Syria, Asia, and Greece*, which persecuteth religious people, and such as feare God, which will not admit or allow of any reformation; which corrupteth and blemisheth things necessary in the Christian Church; which hath made necessary things indifferent, and corrupted Lawes; which hath tyed the Catholique or vniversall Church to one City. *Orbem in Vrbes* briefly which is stained and defiled with all kinde of sinnes and iniquities. By reason whereof the Reformed againe protest, that they haue beene inforced to forsake this Assembly, to obey the commandement of God, and that they ought not to pollute nor charge their consciences with the false Romish doctrine, lest they be made partakers of the iust and fearfull punishments of God, which may befall the same.

They of the Romane Church for a finall conclusion, demande hereupon, where the Church hath beene so long hidden. For if the Church of Rome (say they) hath not beene the true Catholique Church, must wee not necessarily condemne all those which hitherto haue lived vnder the Popedome. The Reformed make answer, that there haue been found in all times Christians, as well in the Eastern Christian Churches, as also in the Westerne, vnder the Popes iurisdiction, which Christians haue re-

Where the true Church hath beene so long hidden,

In Regist. lib. 4.
cap. 82.
Ad Iohan. Ep.
Constan. Epist.
35. ad Mauriti.
Impera.
Greg. Mag.

Everardus Sa-
lisburg.

Ioachim Calaber.
Francis Petr.
more then
800. yeares a-
goe.

Arnulphus.

Bernardus.

jected those Popish abuses and corruptions; and which is more, hath somerimes encountred them, both with lively voyce and word of mouth, and by their books and writings; for not to speake of the ancient Fathers, and of the Primitiue Church, which the Reformed declare to haue beene wholly of one accord and consent with them, in all the Articles of the true Faith and Christian Religion: they can also plainly shew, that there haue beene many in these last ages which haue consented to the reformation of Religion. For albeit that *Gregorie the Great* maintained some errours, yet heerein hee held a good and sound opinion that hee is Antichrist who suffereth himselfe to bee called soveraigne or vniversall Bishop.

Everard Bishop of Salisbergh, proved in an eloquent Oration which hee made at the Councell of *Regensbergh*, that the Popes were Antichrists, and that Pope *Hildebrand* layde the foundation of this domination or soveraignty of Antichrist.

Ioachim Calaber at the same time did often call the Popes Antichrist.

Francis Petrarch in his writings, especially in his twentieth Epistle, hath very sharply enveighed against the Popes.

Arnulph Bishop of Orleance, openly at the Councell of *Rhames*, called the Popes Antichrist.

Saint Bernard in the yeere C I 5. did challenge & encounter the Popes as servants of Antichrist.

At the same time *Michael Centenas* affirmed the Popes to be Antichrist.

Jerome Sauanorola borne in *Ferrara*, preached throughout all *Italy*, that the Popes were Antichrists, also that their doctrine were prophane; for which he was burned at *Florence* by the commandement of Pope *Alexander* the sixt.

Thomas Reiden did absolutely contemne and reiect the Popedom, and was therefore also burned vnder Pope *Eugenius* the fourth.

Laurentius Valla about an hundred yceres past, called *Rome Babylon*, and the Pope Antichrist: hee further laid, that the donation of *Constantine* was forged by the Popes themselves, in such sort that hee opposed himselfe earnestly against the Popes; by reason whereof being exciled, he was very honourably receiued by the King of *Naples*.

Iohn Wickliffe did stoutly and worthily impugne and resist the Popedom in *England*, who was shortly after seconded by *Iohn Hus*, and *Jerome* of *Prague*, both which were imprisoned at the Councell of *Constance*, and there were also burned for the profession of true religion. So that finally, an hundred yceres after, followed *Martin Luther*, who more plainly expounded and layd open the true religion, and openly encountered with the Popedom.

Now the principall Potentates of Christendome haue endeauoured in diuerse sorts and manners to hinder and restrain the great mul-

*Hieronymus
Sauanorola.*

Thomas Reiden.

Laurentius Val.

Iohann. Wickliff.

*Iohannes Hus,
Hieron. Prague.*

Diuers exami-
nations of Lu-
thers doctrine.

titude of them that haue imbraced or followed this doctrine. For the Emperour *Maximilian* at *Ausburg* in the yeere 1518. and *Charles* the fifth, and *Ferdinand*, with diuers other Kings and Princes; first of all, the yeere 1520. at *Wormes*; next, the yeere 1523. at *Noremberch*; afterwards, the yeere 1529. at *Spires*; after that, the yeere 1530. at *Auspurge*; againe and finally, the yeere 1532. at *Regensburge*; and the yeere 1540. at *Hagenau*; All these Potentates aforesayd (say the Reformed) at these sundry times haue in part themselves heard the remonstrance & declaration of *Luther*, made with his owne mouth, & in part caused his doctrine to bee examined by their owne Doctors.

The counsell
of Gamaliel.
Act 5.

But afterwards when they perceived that by all their banishment, imprisonments, and by all the fire and gibbets, they could bring nothing to passe. They were at length constrained to follow the counsell of *Gamaliel*, who advised the Iewes to permit the Apostles to preach; For if their worke were of men it would quickly come to naught; but if it were of God they could not overthrow it: Let every man then in like manner conclude, or resolute of the religion of the Reformed Church.

In the meane while yee Kings, Princes, and all yee Inhabitants of the earth, who desire to obtaine eternall salvation, bee wise and well advised, Serue the Lord with feare, and reioyce in him
with

*with trembling. Kisse the Sonne lest hee be
angry, and yee perish from the way.
When his wrath is kindled but a
little, blessed are all they that
put their trust in
him.*

FINIS.